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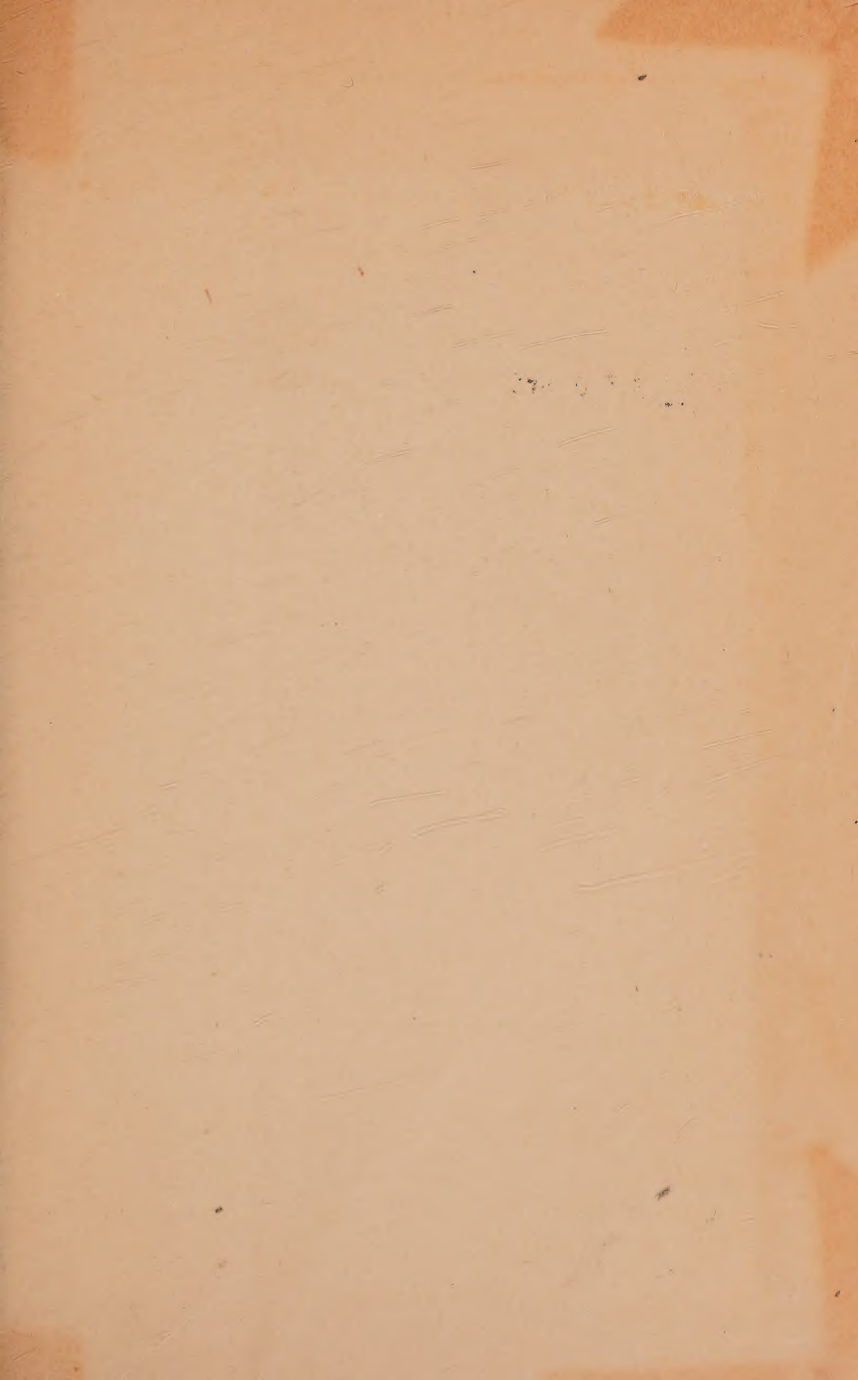


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**GREATEST THOUGHTS
ON IMMORTALITY**

GREATEST THOUGHTS ON IMMORTALITY

COMPILED FROM
PERSONAL LETTERS TO THE AUTHOR
AND FROM VARIOUS OTHER SOURCES

BY

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RICHARD R. SMITH, INC.

NEW YORK

1930

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PRINTED IN THE UNITED STATES OF AMERICA
BY J. J. LITTLE & IVES COMPANY, NEW YORK

DEDICATED TO
MY MOTHER AND MY WIFE:

"TO THE FIRST IN SACRED REMEMBRANCE OF A SUPREME
RELIGIOUS SOUL AND IN GLAD CONFESSION OF UNSPEAKABLE
FILIAL OBLIGATIONS AND JOYS;

TO THE SECOND, IN HONOR AND GRATITUDE FOR AN INSPIRING
FRIENDSHIP AND DEATHLESS DEVOTION

TO BOTH
IN UNBROKEN AND DEAREST ASSOCIATION
AND IN ETERNAL HOPE"

PREFACE

THE distinctive feature of this volume is in the freshness of insight and thought, and the newness of the material presented. It is not an ordinary compilation, but very unusual in character and scope. The letters are all *personal* to the author and give an intimate glimpse into the heart of genius—into the mind and spirit of the great leaders of thought in the world today.

In my correspondence with great minds of Europe and America for over a quarter of a century much material accumulated, and it is from this material, as I have explained more fully in the Introduction, that the "Greatest Thoughts on Immortality" have been selected. The quotations made from books and other sources were in many instances at the suggestion of the writers themselves.

The correspondence originally was prompted entirely by a personal interest in the subject without any thought of publication; and it was not until recently when some of my friends (notably President Thwing of Western Reserve University) advised that my "great literary and philosophical wealth should not be lost to the world," that any such undertaking was seriously considered.

At the suggestion of my publishers, additional contributions were recently made by outstanding representatives of the Protestant Churches—the Roman Catholic Church, and Judaism.

Originally the work was planned on a much larger scale—in fact the material accumulated became so vast in bulk that, in the opinion of the publishers, a reduction in the size of the book was absolutely necessary.

This now has been done in the present volume, but it was with no little regret that the author finally consented. Not only was it necessary to cut out much of the material assembled; but it was especially painful to take out some of the letters entirely, and to be able to use others only in part.

In taking this step it is the hope of the author that my old correspondents and recent contributors will appreciate the situation, and will pardon the liberty taken in making selections of the *choicest and most helpful thoughts* for use in the present work.

The balance of the material, it is the hope of the author, may be brought out in a possible second volume in order to carry out the original plan and give expression to a message long since cherished.

To my colleagues in the profession who assisted so graciously in the work of translation my heartfelt gratitude is hereby extended, and I am under lasting obligation to friends in this country and Europe (especially President Charles F. Thwing, Dr. Clifford

Smyth, the late Rev. George A. Gordon, Prof. C. Lloyd Morgan, and Prof. Hans Driesch) whose valued cooperation and advice were a great help in the arduous task I had undertaken.

And with deepest appreciation I wish to thank my former and present correspondents; including the surviving members of families, heirs, and executors of those since deceased, for their uniform courtesy and kindness in granting permission to use all letters bearing upon the theme of my book.

To the representatives of the Churches who responded so graciously to the invitation to contribute, I not only express my heartfelt gratitude and appreciation for the interest manifested and for the spirit of cordiality and fraternity shown; but again I wish to express my sincere regrets that for business reasons the publishers found it necessary to curtail the many splendid contributions submitted to the original project.

And may we not hope that the new plan will meet with favor among all contributors, and that the *choice thoughts*, so carefully selected, will prove a great blessing to readers everywhere.

Newark, New Jersey,
August 19, 1930.

JACOB HELDER.

INTRODUCTION

“WHAT know we greater than a soul?” asked George A. Gordon as he stood beside the bier of America’s “Grand Old Man,” Charles W. Eliot, and then exclaimed: “On God and God-like men we build our trust.” Have we not here indicated the course we must pursue in our quest for certitude and the abiding place of the Eternal? “The whole problem of immortality,” says Miguel de Unamuno, “is a biographical problem, and not a biological problem or say, a problem of history or of natural history. History is biography. I am wont to say that history is the thought of God in the land of men—but who is it that thinks the thought of God?”

And where shall we go to find a better answer to the great question of old:

“Where shall wisdom be found?

And where is the place of understanding?”

Who knows? Yes, who knows? And “who is he that shall draw aside my veil?”—I wonder, is there any better interpretation of God in human history than we get in the broken voices we hear in the Good and

Great, the benefactors of the human race, in all ages and all times?

It is from this standpoint, therefore, that we approach the great question of the ages. Henry James says: "The question of immortality is the most interesting question in the world." From my earliest years I have been interested in philosophical and theological questions of every kind, but of all speculations I have ever found the problem of a future life the most fascinating.

In the quest for certitude it was my good fortune, especially during my student days, to come under the influence of such spiritual leaders as Phillips Brooks, Lyman Abbott, George A. Gordon, Borden P. Bowne, John Fiske, William James, and Joseph LeConte.

At this time and later while Professor of Philosophy and German at Scio College (since merged with Mount Union College), I also enjoyed extensive correspondence with leading minds of Europe and America,—discussing in particular the question of immortality. It is from this correspondence, together with recent contributions from outstanding representatives of the churches and others, that the "*Thoughts*" assembled in this volume were culled.

In the solution of this problem many and varied attempts have been made, but in all these attempts—all speculations, little satisfaction has come to the questing soul—to the suffering, sorrowing heart of

humanity. My approach, therefore, is not from a scientific, a metaphysical, or even a theological standpoint, but rather from the broadly human standpoint—the witness of the Spirit of God in the heart of man. Concrete or intuitive experience is recognized as far superior to abstraction. It is a *biographical approach*—the great affirmation of the soul of man. It is the “*kindly light*” that has ever led the trusting soul down through the ages, and which will pilot us safely, thank God, across the unknown seas.

In witness of this fact I have presented the testimony of many great spirits of our day—men of recognized authority and leaders of thought in the various fields of learning and walks of life. The testimony presented is both negative and affirmative, as it was my desire to present the subject from every side and angle—to allow all sides to speak for themselves—to bear witness to the truth as they have found it in their own hearts and lives.

It is the hope of the author that a work of this kind may fill a great need, and, I trust, prove a spiritual leaven in these days of too great material concern. On every hand we see moral and spiritual chaos,—the eternal values are ruthlessly trampled under foot—the sacred relations of life scorned, and reverence has almost become a thing of the past. The waning of interest and faith in immortality is one of the causes of the weakening moral fibre of this generation, one of the vital problems society must face

for its own salvation. "Unless humanity can regain its vital faith in immortality," we were long since warned by James Hervey Hyslop, "civilization, in all that makes it worth while, is doomed. The belief in immortality is the keynote to the arch of history, or the pivotal point about which move the intellectual, the ethical and the political forces of all time." With this growing indifference to the unseen world and the problems of the future life, the great historian Guglielmo Ferrero is moved to ask, "Is there not also diffused a dangerous indifference to the interests of the species?"

When through richer or more tragic experiences man's heart comes to feel new needs, his mind will ask new questions, and will seek to answer old ones in new ways. This is the case today. The shattering experiences of the war, movements of scientific thought, and absorption in the pursuits of social reorganization and material wealth, have all affected religious belief, and in consequence the conception of immortality.

Is there a personal God? Is the human conscience valid and authoritative? Or is God mere force, and is conscience a shifting product of human evolution? Is the universe an "everlasting storm which no one guides," as Jean Paul Richter puts it, "or is it in very truth our Father's home?" Is not this the tremendous question which flings its instant challenge

upon the brain of every leading and thinking man today?

Of the importance of the subject Professor Hans Driesch writes: "There can be no doubt, it seems to me, that the problem of immortality is the very centre of all science, to be attacked from all possible directions. How can we deny this declaration? and if this be the case, does it not also occupy the very centre of our life?"

But this is not a new question, it has rung down to us through countless ages. It is not a doctrine of Christianity alone, it belongs to the human race. The belief is found among races and individuals of all grades of intelligence, and in all stages of civilization, and has ever been one of the mainsprings of human activity. "Many are the considerations based on analogies of nature, suggestions of experience, instincts of the mind, impulses of the heart, prophecies of the soul, that have moved men to the acceptance of this great hope. Philosophers have argued that it must be true; poets have sung of the beauty of its reality; preachers have summoned the soul to prepare for its certain coming. "God created man to be immortal"—this has been the faith of all the ages past.

Of course there have always been doubters, to be sure, like the author of Job, who have not hesitated to raise the question, "If a man die, shall he live

again?" There have always been deniers, like Omar Khayyam, who have pictured life as

"One moment in Annihilation's Waste,
One moment of the Well of Life to taste,
The stars are setting, and the Caravan
Draws to the Dawn of Nothing—O make haste!"

There have always been honest men who have confessed, as Socrates confessed at the hour of his death, that "God only knows whether it is better to die (or) to live." But the majority of men have always believed, for one reason or another, in the immortality of the soul, and have apparently been willing to accept this doctrine without questioning even while rejecting every other theological or religious conception.

"Everywhere and always," we are told, "the loving, yearning, hungry, human heart has instinctively protested against an affirmative answer to the poet's question:

"Is this the whole sad story of creation
Told by its toiling millions o'er and o'er?
One glimpse of day, then black annihilation,
A sunlit passage to a sunless shore?"

However inaccessible the answer may be to us even today, one thing seems increasingly evident—that authoritative knowledge can come to us only as divined by our sweet singer of the human heart, James Whitcomb Riley (A personal poem to the author):

“Lo! where is the beginning, where the end,
Of living, loving, longing? Listen, friend:
God answers with a silence of pure gold—
Just as of old.”

The race did not sit down and think it out—did not wait till they could prove it by logic and metaphysics, did not delay their belief till a miraculous revelation came to confirm it, but rather does it seem that Job's question was born out of the cosmos—that it came to mankind by intuition, by instinctive belief—the belief which comes unavoidably from the nature of man.

“The rudest and most polished, the simplest and most learned,* unite in the expectation, and cling to it through everything. It is like the ruling presentiment implanted in those insects that are to undergo metamorphosis. This believing instinct, so deeply seated in our consciousness, natural, innocent, universal, whence came it, and why was it given? There is but one fair answer: “God and nature deceive not.” * What Darwin called the “Grand Instinct,” have we not every reason to believe, is now, and ever has been, the “Leading Light of Man”?

To man, therefore, we must look for the key to our destiny.

“Great Truths are portions of the soul of Man,
Great Souls are portions of Eternity.”

* Alger in his *Critical History of the Doctrine of a Future Life*.

Goethe makes Wilhelm Meister say: "He to whom the world does not immediately disclose its relation to himself, whom his own heart does not tell what he owes to others, will hardly learn it from books which, properly speaking, are there only to give names to our errors."

Truly with Plato we may say: "The prize is noble and the venture is great." The majestic theme of our immortality allures yet baffles us. Man is the lonely and sublime Columbus of the creation. Accordingly as hope rests in heaven, fear shudders in hell, or doubt faces the dark transition, the future life is a sweet reliance, a terrible certainty or a pathetic perhaps."

Experience seems to teach us, however, that you can never convince another of the truth of immortality, any more than you can of the existence of God, by mere intellectual arguments or by any amount of external evidence. The reality, whether of God or of immortality, must be perceived *within*, that is to say, it must be personally experienced, if it is to hold a vital place in one's life and thought.

In stating his reasons why he believed in immortality, the great biologist, Henri Pasteur, declared before the Académie de Médecine: "My philosophy is of the heart and not of the mind, and I give myself up, for instance, to those feelings about eternity which come naturally at the bedside of a cherished child drawing its last breath." And "nothing you can

say," William Dean Howells tells us in "In After Days," "from your thinking will avail with the newly bereaved, but anything you say from your knowing and believing and feeling will be precious. Tell us," he continues, "tell us, sorrow implores, shall we see that face again, and see it always?"

Sooner or later we shall all learn that there is a vast gap between the colloquial exclamation "Ain't nature grand! and the doleful question "What is it all about?" And the approach of a mortal towards the bourne of his earthly destiny makes him feel different also. "This is a pilgrimage in which all that composes his external company successively falls away; and as he reaches the brink of the mystery, the last friend shrinks back and leaves him singly to the Universal Parent—to migrate silent and separate to the ultimate secret of the Universe."

"It is a beneficent fact," says the well-known physician, Dr. Cooper, "that in the swirl of active life, we absorb an abandon that constrains us to snap our fingers at fate and carelessly accept the lowly dictum —'as she slips, she slides.' It is different in old age, however, for through youth and middle age I felt that extinction, being a natural thing, could not be a bad thing; now, though, it is different. I have found this to be the case with nearly all old people with whom I have talked on the subject. Philosophy or not, it is hard to resign forever the warm, gracious habit of conscious being."

“For who to dumb forgetfulness a prey,
 This pleasing, anxious being e’er resigned;
 Left the warm precincts of the cheerful day,
 Nor cast one longing, lingering look behind?”

“Who, at the close of his secret meditations, on the confines of his knowledge, at the end of his affections, of the joys he has tasted, of the trials he has endured,” asks Sabatier, “has not seen rising before him the religious question—I mean the mysterious problem of his destiny? Of all questions it is the most vital. Men may be turned from it for a time by manifold distractions and by a sense of powerlessness to solve the question, but it is impossible that they should not return to it. Has life a meaning? Is it worth living? Our efforts, have they an end? Our works and our thoughts, have they any permanent value to the universe? This problem, which one generation may evade, returns with the next. Each new recruit to the human race brings the problem along with him, because he wishes to live, and to live is to act, and all action requires a faith.—The sages who have led our young people hitherto point to the *impasse* they have reached, and bid them take a part,—either for science against religion, or for religion against science. They hesitate with reason in face of this alarming alternative.—Is there then no issue to the dark and narrow valley which our anxious youth traverse? I think there is. I think I have caught

glimpses of a steep and narrow path that leads to wide and shining table-lands above. Indeed, I have ascended in the footsteps of some others, and I signal in my turn to younger, braver pioneers who, in course of time, will make a broader, safer road, along which all the caravan may pass." *

"This gospel of visions and tasks is no new gospel," says Alfred W. Martin in his article "Visions and Tasks" in the April, 1928, issue of *The Standard*. It shines forth from the Bible-pages of every religion. It sings in those noble hymns of the Rig-Veda and in the prose-poems of the Upanishads; Buddha brought it to the distracted people of India; Confucius carried it to the congressional halls of China; Mohammed made it the subject of his meditation in the Arabian desert; Zoroaster breathed it on the steppes of Asia; Jesus preached it on the shores of Galilee, Paul proclaimed it in Asia Minor and in Greece; Dante sang it in the Cantos of the Divine Comedy; Savonarola thundered it from the pulpit of the Duomo; Tolstoi took it as the central thought of his most powerful novel; Galsworthy gave it fresh expression in the greatest of his plays—the gospel of tasks overarched by vision, life dominated by a mental picture of what it is supremely desirable that human life should be."

Gathered about all the great subjects of human interest are the treasures of insight and thought be-

* Sabatier—*Philosophy of Religion* XV.

queathed by the Supreme Spirits of the race. In these priceless treasures the mighty shades of history survive forevermore in their recorded thoughts, and bending lovingly over the inquiring mind, seem to whisper: "Be it unto thee even as thou wilt."

It is a sacred moment when we stand in the presence of the mighty dead—when we reflect upon the message that has come down to us through the ages. It is a sacred moment when we sit at the feet of the Great and the Good to ponder the lesson that life has taught.

And it is a moment never to be forgotten when the sacred majesty of religion first sheds its holy light on the dusty path of life—when inspired men of God and the exalted Christ come near to the soul, and breathe in its inner chambers the divine messages of peace and hope.

This now is our privilege in sojourning for a time among those who see glimmering in the "Distant Scene" intimations ever reassuring of the "Larger Hope." And, dear reader, may the utterances collected in this book be unto us Sinais of the Spirit, on which we may stand—shrines of inspiration and hope, and may we carry with us the visions of those luminous souls across the arid waste, if need be, down into the Valley of the Shadow, assured that if we do so a new vision will appear.

Like John Burroughs, of course, who, in speaking of the unquestioning faith of Walt Whitman,

said—"but I could never light my candle at his great torch," so there are many who have not been able to share the "inner light" of such great souls as Whitman, Emerson, Carlyle, Browning, Tennyson and Goethe; but among those who have, and who have come to the inner certitude of the fatherly love of God, who have been strengthened in this view and conviction by beholding Jesus, may we not find the divine consolation for which the soul longs?

In the contribution made by Tennyson to this great question we are assured that it is morally inconceivable that love should perish:

"If e'er when faith had fallen asleep,
I heard a voice, 'Believe no more,'
And heard an ever-breaking shore
That tumbled in the Godless deep;

"A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answer'd, 'I have felt.'"

"As the highest reach of all his reflections and reasonings," we are told by George A. Gordon, "the crown of his intuitions and expectations, the best within the circle of knowledge and the divinest in the sphere of faith, Tennyson comes finally to rest love's case with the

"Strong son of God, immortal Love."

There the rational movement inspired by the most sacred feelings ends in the assurance of faith. The question ultimately amounts to this—can we trust the highest in the human heart, and that which in history answers best to it, the Christ?

“Strong son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.”

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GREATEST THOUGHTS
ON IMMORTALITY

GREATEST THOUGHTS ON IMMORTALITY

FROM LEADERS OF THE PROTESTANT
CLERGY

REV. HENRY HOWARD, Minister, Fifth Avenue Presbyterian Church, New York City, successor to the late Dr. J. H. Jowett. Author of "Where Wisdom Hides," etc.

WE MUST hold fast to our faith in the doctrine of the future life if we are to do our best work in this, otherwise this life will lose its meaning and dwindle to a span. The Apostle Paul pushes with relentless fidelity the materialistic view of life to its logical issue in relation to conduct by showing in I. Corinthians 15 that the denial or even doubt of a future state of being will result inevitably in the loosening of all moral ties and the throwing off of all restraint—"If the dead be not raised," he says in effect, "let us abandon ourselves to the pursuit of pleasure, and extract bliss from every passing hour. Let us live only for today, for tomorrow we die."

All history endorses the truth that you cannot retain the future life as a motive if you deny it as a fact. The man who believes he will die like the

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beasts will see no good reason why he should not live like them. The materialistic view of life therefore is condemned by its results. It lowers all the ideas of conduct, it cuts the sinews of effort, it grounds all the currents of lofty and sustained endeavor, and paralyses hope. It shuts the soul up in a mean and impoverished present, with no past on which to improve and with no future to inspire, discrediting all its instincts as lying prophets, and turning down all its highest aspirations to the dust till it is made to turn round on life itself with a challenge and questions its worth!

The doctrine of the Resurrection, then, by putting behind this life a moral meaning, and in front of it a moral goal, gives to commonplace duties a Divine significance and stamps the perishable moment of time with an imperishable worth.

THE RT. HON. RT. REV. ARTHUR FOLEY W. INGRAM,
D.D., LL.D., K.C.V.O., Bishop of London, and
Dean of the Chapels Royal since 1901.

Death does not change a person. Five minutes after death we are the same as we were five minutes before, only having gone through one more great experience.

F. W. FARRAR, the world-renowned Dean of Canterbury and Chaplain to the Queen. His famous books, "Seekers after God," "The Life of Christ," etc., have been a God-send to countless thousands the world over:—

Surely the instinctive sense which we all feel that we were not merely born to live for an insignificant span of time, and then to disappear forever, cannot be allowed to go for nothing. This belief exists among all men in every region of the world, and has nothing to do with flattering surmises of great thinkers. If it is a mere self-deception, then the light which leads us astray is light from heaven; a conclusion which, if we bear in mind what God is, we cannot possibly accept.

Thou wilt not leave us in the dust;
 Thou madest man, he knows not why:
 He thinks he was not born to die;
 And Thou hast made him; Thou art just.

We have but faith, we cannot know;
 For knowledge is of things we see,
 And yet we trust it comes from Thee,
 A beam in darkness: let it grow!

BISHOP JOHN W. HAMILTON, D.D., LL.D., L.H.D.,
 Chancellor (Emeritus) of the American University,
 Washington, D. C. Former Editor of the "Christian
 Educator," and author of "Lives of the Methodist
 Bishops."

Let it be settled once for all, speculative thought never originated religious truth, and as for our knowing, it is as much knowledge whether it comes by way of faith or by scientific demonstration. The scientist could do nothing without faith. Faith penetrates all knowledge. It is the common-sense every-work-a-day kind of knowing that must satisfy the quest for certitude in religious ideas as in the more external information: intuitive knowledge is as reliable as any other intellectual intelligence.

"The Christ consciousness in the breast of believers is the guarantee of the hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the veil."

There is a "universality and ineradicability" of Immortality in all the earth.

REV. J. STANLEY DURKEE, D.D., Ph.D., Pastor, Plymouth Congregational Church (Church of Henry Ward Beecher), Brooklyn, New York. Sometime President, Howard University, Washington, D. C.

An intelligent Universe will intelligently preserve its supreme values. Supreme values reside in persons.

If these do not survive, all life is meaningless and the universe is a cheat and a fraud.

REV. CHARLES E. JEFFERSON, D.D., LL.D., Minister,
The Broadway Tabernacle, New York City, and
author of "Old Truths and New Facts," etc.

When I speak of immortality, I mean personal immortality, for a sub-personal or non-personal immortality is to me no immortality at all. The doctrine of corporate immortality is, in my judgment, a juggling with words. Losing oneself in the ocean of being, or disappearing as a conscious unit in the vast mass of created life are speculations which do not appeal to my mind. Personality, I am convinced, is indestructible. It is not a flame which death can blow out. It is not an instrument or organ which the grave can destroy. To me, the thought of extinction is abhorrent. The corpuscles in my blood revolt against it. My reason also repudiates it. If life ends at the grave, the world is an insoluble mystery and God is not a God to be worshipped or loved.

REV. FREDERICK H. KNUBEL, D.D., President, The
United Lutheran Church in America. Organized the
Evangelical Lutheran Church of the Atonement in
New York City, and pastor until 1923.

Cecil Rhodes died in South Africa, saying "so much to do; so little done." He expressed pointedly

the common consciousness of serious men as to the incompleteness of earthly life. We seem only to begin good and great things here, and are inevitably led to believe that life has cheated us if there be nothing beyond. This sense of the incompleteness of life has a parallel in the inequalities and injustices of human lives. Thus we recognize the strength of Kant's philosophical arguments for immortality.

To me personally however the one convincing assurance of immortality roots in the facts and the beauty and the mystery of love. Here again we recognize the incompleteness of our present lives, for even the greatest earthly loves are manifestly imperfect and demand completion beyond the grave, unless love also is a deceptive life. Definite and full conviction however comes only to him who has realized the manifestation and impartation of a divine love in Jesus Christ. That love centres in the forgiveness of sin and avows its purpose to take away our sins and to give us full standing as the sons of God, with likeness to Christ. Once persuaded of such a love and of its divine character, its triumph over every obstacle, including death, will be accepted as inevitable. The resurrection of Jesus Christ provides an absolute assurance to our faith in our own resurrection and in our immortality.

REV. PAUL SCHERER, D.D., Pastor, Lutheran Church of the Holy Trinity in New York City.

I am more and more impressed by the reasonableness of our hope. Its firmest foundation must of course, lie in the last analysis, in that intimacy of knowledge and communion which one may still have with the risen Christ.

REV. FRANCIS J. McCONNELL, D.D., Ph.D., LL.D., Resident Bishop of the New York area of the Methodist Episcopal Church, and President of the Federal Council of Churches of Christ in America. Former President of DePauw University, and author of "The Christlike God"; "Borden P. Bowne: His Life and Philosophy," etc.

I believe in immortality because I believe in the God of Christ. That such a God would call men into existence, mock them with a few draughts of life, and then let them perish is incredible to me. The doctrine of God as Father means nothing to me without the possibility of the immortality of the sons of God. Once accept the Christ idea of God and immortality seems to me to follow as a matter of moral inevitability.

DR. AUGUSTUS T. MURRAY, Ph.D., Minister, Orthodox Quaker Meeting House (President Hoover's Church), Washington, D. C., Professor of Classical Literature at Stanford University, and President of College Park Association of Friends.

It seems to me to become clearer with every passing year that man is essentially a spiritual being, a being akin to the Eternal Spirit, who is from everlasting to everlasting. Man's highest capacities and his highest experiences seem to transcend the limits of the world of material facts. Man is not of the earth, earthy; and the spirit seems born for Eternity, not for Time.

REV. MALCOLM J. MACLEOD, A.M., D.D., Pastor of the Collegiate Church of St. Nicholas in New York City, and Retiring President of the General Synod of the Reformed Church in America. Formerly Professor of New Testament Exegesis, Lincoln University, and Pastor at Pasadena, California.

The question of Immortality is at the very root of morality. I cannot help feeling with Renan that if the day ever comes in which belief in the future life vanishes from the earth "there will be witnessed a terrific moral and spiritual decadence." Jesus Christ says, "If it were not so I would have told you." That is enough. What more does any Christian need than those ten words? "And now abideth faith, hope and love, these three," and all three demand self-con-

scious individual existence after death. And so I say with Whittier:

"Yet love will dream and faith will trust
(Since He who knows our need is just)
That somehow, somewhere, meet we must."

REV. JOHN VAN SCHAICK, Jr., D.D., Editor, "The Christian Leader," and Pastor Emeritus of the First Universalist Church, Washington, D. C.

It is no harder for me to imagine myself or my friends surviving after death than it is to account for my being here. Yet I am here. Something deep within me tells me that immortality is true. My life is organized and lived on that basis. In other words, I have faith.

That faith ebbs and flows within me. Every time that I live up to my best or see someone else revealing goodness or beauty faith becomes strong. When I sink, faith sinks. But as the years pass faith becomes stronger, largely because I see how many good people there are in the world.

HARRY EMERSON FOSDICK, Professor of Practical Theology in Union Theological Seminary, is the "prophet of a new era," and as pastor of the Park Avenue Baptist Church of New York City his fame has become international.

I must confess that whenever I approach the problem of life after death I find myself moving, in-

evitably, to one strategic position. It seems to me quite obvious that this planet is a temporary affair. It once was uninhabitable and some day it will be uninhabitable again. That situation may be postponed for a score or fifty millions of years, but when man's history on this planet is over it will seem like a watch in the night. Time passes and all things come to their end and the inevitable issue of modern scientific knowledge seems to me to indicate the uninhabitableness of the planet after a duration of a few million years.

If then, mankind has no future to look forward to as a race and has no future to look forward to as individuals, the result is clear: the time will come when everything will be as though mankind, with all his struggles, aspirations, and sacrifices, had never been at all. That dénouement seems to me to reduce the whole process of the universe to irrationality. I believe in immortality fundamentally, not because I vehemently crave it for myself as an individual, but because its denial seems to me to land the entire race in a hopeless situation and to reduce philosophy to a counsel of despair. The spiritual values in man's life, goodness, truth, beauty and love, seem to me not only too precious but too consubstantial with the reality which is behind all things, to be regarded merely as the negligible and perishable by-products of a cosmic process that does not care for them. Upon the contrary, I must believe that they

represent creative reality, that creative reality cares for them, that creative reality will preserve them and in doing so will preserve the personalities in whom they always inhere.

JOHN HAYNES HOLMES, the successor of the great Robert Collyer, in the pulpit of the Church of the Messiah (now the Community Church) of New York City, and editor of "Unity."

My belief in the immortality of the soul is an essential part of my belief in the spiritual character of the Universe. If this universe is a mechanism and man only a cog in the cosmic machine, then immortality is only one more of those delusions by which man has been beset from the beginnings of time. But if this universe is an organism, of which man is the flowering, then immortality is a fulfilment and justification of the cosmic process which is inevitable. For what has evolution been working through the ages if not for the production of a soul which shall survive the wrack and wreck of time.

REV. WILLIAM PIERSON MERRILL, D.D., S.T.D., Minister, Brick Presbyterian Church, New York City, and President of the Church Peace Union.

One of our commonest proverbs is to the effect that there is only a step from the sublime to the ridiculous. And the sophisticated find it easy to make our

dreams of the hereafter take that fatal step. Yet it is just as true that there is often but a step from the ridiculous to the sublime; and the truth of eternal life may lie very close to our childish thoughts.

Tell me, apostle of unbelief, if you will, that I can frame no idea of future living that does not break down into absurdity. Call me selfish, egotistical, childish, to desire life beyond the grave. I will answer, very well; have it so. But one thing I have the right to demand; and I have faith to believe that it will be granted; "I shall be satisfied, when I awake."

Somehow God must satisfy my higher self, or He is not worthy of my attention or respect.

It is this conviction that keeps men believing, in the face of the terrible testimony of the senses, in the face of the awful silence of the unseen, believing in life to come. We cannot believe that God would stultify Himself. If there is any God worth taking into the account, He will not leave so glorious a reality as the human spirit on an ash-heap. We might consent to let our little lives sink into nothingness; God cannot afford to let the life He has made come to such an end.

"Thou wilt not leave us in the dust;
Thou madest man; he knows not why;
He thinks he was not born to die;
And Thou hast made him; Thou art just."

Oh, I know the high-sounding words about "immortality of influence," the passing on of the spirit into the life of those to come after; and Jesus is the supreme proof of it, they tell us. Yes; but if that is all, what does it amount to? Simply that the delusion of Jesus goes on deluding others, warming their souls a little before they too die out. One thinks of the question asked by Mark Twain's little daughter: "Mother, what is it all for? People are born, and live, and die. And then more people are born, and live, and die. What is it all for?"

Well, what is it all for?

"Spring and Summer and Autumn and Winter, and all these old revolutions of earth;

All new-old revolutions of Empire—change of tide—what is all of it worth?

What the philosophies, all the sciences, poesy, varying voices of prayer?

All that is noblest, all that is basest, all that is filthy with all that is fair?

What is it all, if we all of us end but in being our own corpse-coffins at last,

Swallow'd in Vastness, lost in Silence, drown'd in the deeps of a meaningless Past?

What but a murmur of gnats in the gloom, or a moment's anger of bees in their hive?—

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Peace, let it be! for I loved him, and love him for ever;
the dead are not dead but alive."

GEORGE A. GORDON, the eloquent minister of Old South Church, Boston. Author of "The Ultimate Conceptions of Faith," "The Christ of Today," etc.

For myself, I ground all hope in God. Whether, therefore, we wake or sleep we are the Lord's. He gave us being, and if it shall so please him he will continue us in being the endless partakers of his life and joy. As old Marcus Aurelius said, "It is good to die if there is a God, and sad to live if there is not." The whole question rests with our maker, who is our Heavenly Father and whose character has been expressed with sovereign beauty and power by the Lord Jesus Christ.

LYMAN ABBOTT, the illustrious successor of Henry Ward Beecher as pastor of Plymouth Church, Brooklyn, and Editor of "The Outlook," has been a dominant force in the development of religious thought in America.

I am a thorough believer in individual and personal immortality. This faith rests primarily on my own personal consciousness that I am something more than the organs which I use; that pain and disease do not affect this inner ego, and therefore, I do not believe that death affects it. This faith is confirmed by many subsidiary considerations, the chiefest of them being the Resurrection of Jesus Christ, which I regard as one of the best attested facts of ancient history.

I think that belief in immortality is not so much the product of a reasoned argument as of a habit of mind. He who is accustomed to look on the things that are seen will lose the focus to see the things that are unseen, and so lose his realization of the things that are eternal. He that forms the habit of thinking of all men and all events in their divine and eternal relations, that is of looking on the unseen, will develop in himself faith in immortality, because the unseen is the eternal.

RT. REV. CHARLES L. SLATTERY, D.D., Bishop of Massachusetts, and former Rector of Grace Church, New York City.

When you think of eternal life, let your imagination have full range. Think of the happiest day you have known, the day most filled with accomplishment, the day most filled with unselfish love, the day most filled with victory, and then let your thought leap to higher and higher dreams of accomplishment, love and victory, till all is lost in the blazing light of God, and you know that the best of the past is to be transcended, and, thereafter, that transcendent period is, in its turn, to be transcended, till the eyes of the mind are blinded with the unspeakable glory of the vision.

We ought to say, "I believe in the life everlasting," with glistening eyes. For we are declaring our

trust in the God of Love who, in the depth of His plan for our fellowship with Him, creates, maintains, and fills with increasing joy, our Eternal Life.

THE VERY REV. HOWARD CHANDLER ROBBINS, D.D.,
the former Dean of the Cathedral of St. John the
Divine, and Professor-elect of Pastoral Theology at
the General Theological Seminary, New York City.

The Christian's belief in immortality does not rest upon the tilting of tables, or automatic writing, or messages chirped to him by Little Bright Eyes, the "spirit control." But neither does it rest exclusively upon argument from theological premises, however just and warranted. Historically, it rests upon the Resurrection. Christian belief in immortality lies in knowledge of a Divine Person, in fellowship with that Person, in living experience of the living Christ. It is Christ Himself who is the chief inspiration of it, the very substance of His Gospel. When men are brought into the fellowship of His religion, it means that they are brought into fellowship with Him. This is precisely what differentiates Christianity from all other religions. Buddhists are not conscious of the companionship of Gautama Buddha. Mohammed is not a friend and inspiration to his followers as he was when alive to Abu Bekr and Kadijah. The message of these other founders of religion has survived, but they are not present in their message. Only Christianity brings with it the Person of its founder, so that

to embrace it is to accept Him, and to experience it is to have fellowship with Him, and in that fellowship, daily renewing life, to share His victory over death and hell.

THE REV. DR. CALEB R. STETSON, Rector of Trinity Parish, New York City, and examining Chaplain to the Bishop of New York.

We really desire to live hereafter because we have known the love of others in this life and desire to continue in their love. There is nothing selfish in this desire for a conscious immortality. It is really at its best a desire to continue the wondrous experience of service and self giving which is the evidence of love. If immortality means eternal loneliness not even the vision of God could satisfy. Annihilation would be better. God has created us social beings. There must always be, wherever there is conscious life, opportunity for the exercise of the fruits of the spirit—love, longsuffering and joy, in relation with other beings like ourselves.

REV. SYDNEY B. SNOW, S.T.B., D.D., President, Meadville Theological School. Formerly pastor, Church of the Messiah, Montreal, and Assistant Minister, Kings Chapel, Boston.

With Emerson, I believe that the doctrine of immortality cannot be separately taught; it is part of

one's world view. It is my belief that this world and all the forms of life in it are not the results of chance but of conscious will working in accordance with laws which we are gradually beginning to understand. We share in that conscious will, and it is my belief that our share in it is not confined to the few years of physical life in the form that we know now. This is a belief only, but it accords with my theory of the universe, and without it the whole thing, from my point of view, is incomprehensible.

RT. REV. J. TAYLOR HAMILTON, D.D., President (Emeritus) Moravian College and Theological Seminary—
Missionary Bishop of the Moravian Church, and
author, "History of the Moravian Church in the
United States," etc.

How significant it is, that with the awful mental agony of Gethsemane immediately before Him and on the eve of the awful physical agony as well as mysterious soul-conflict of the death on the cross, Jesus comforted His band of closest followers with this priceless outlook into the future!

Doubtless we could not now comprehend all that awaits us in the completed life after the present, had He furnished a direct and full vision of it. The caterpillar could hardly grasp the conditions of life and the environment of the butterfly.

THE REV. DR. WALTER RUSSELL BOWIE, Rector of Grace Church, New York City, and former Editor of "The Southern Churchman." Author of "The Master."

It is true that there may come to many men and women, perhaps to most, a time when they grow physically very weary, and existence in this weakened body seems no longer beautiful. But this does not mean that they have lost the desire for life, and for the horizon of a larger day. Said Marshal Foch to the priest who stood by his side when he was dying: "I have had my span of life. All I want now is Heaven." How right that is! The pathos and simplicity of a little child is in it, and yet the gallantry of a warrior, too. We may recognize that the span of this life is done. But if life has meant anything great and purposeful, we are reaching out to a Heaven which lies beyond. Granted that this word has been caricatured so that many almost affect to despise it. Granted that religious symbolism has been turned into a mawkish sentimentality, so that people have talked of Heaven as though it means nothing except white robes and palms and harps and a kind of saccharine idleness in general. Yet the heaven toward which the reality of our souls reaches out is not like that. It is rest, but not the rest of idleness; rather it is the movement of increasing life which has found its center and its rest in God. It is the power of a life

released from friction and from limitation. It is the chance to be all that we have just become aware of in ourselves and so to achieve that indomitable desire of which Tennyson sang in "In Memoriam"

"And doubtless unto thee is given
A life that bears immortal fruit
In such high offices as suit
The full-grown energies of Heaven."

What sense can be made out of existence if rocks and earth and water and the dust beneath our feet go on enduring and human souls, which seem to be the fruition toward which all the slow forces of evolution have been working, should blindly and stupidly be brought to naught? In the face of such a universe, a man might laugh with contempt before he went to his annihilation. But we cannot believe that contemptuous laughter is the ultimate verdict to be passed upon our world. There must be within it something that has caused our own ideals, something akin to our passion for continuing life, and something upon which eternally we can rely. God must be in it, and God is life, and God is love. Even in the moments when our intellect is baffled, and even in those times when contradictions beset our faith, still we refuse to be put to permanent intellectual and spiritual confusion, and still our deepest souls declare that beyond the shadows there is light, and in the

depths of the utmost darkness life goes upon its undefeated way.

Here is the world as it is, with all its stark realities. Here is hate. Here is sin. Here is suffering. And here is death. These things are frightfully real. They seem sometimes invincible. It looks as though life had to be interpreted with these facts as its final key. But here, on the other hand, is Jesus. For those who knew Him in Galilee, He became a center of certainty for mind and heart. Nothing else was as sure as Jesus. They might think this or think that, but there were certain things about Him which to the utmost reaches of their whole selves they knew. They knew there was a goodness in Him which thrilled them with its strength and beauty. They knew His spirit had a mastery over all the conditions of His world. They saw that there was no conceivable circumstance which He did not dominate. And as they pondered these things, they felt the mighty power in them. Through the hard crust of every contradiction, this expanding certainty of the truth that was in Jesus broke. When they saw Him on Easter morning, they were inwardly prepared for what they saw. They had been hideously frightened and desolated by Good Friday. But the old hope and confidence in their invincible Master was underneath the surface waiting for the touch of His releasing hand. When they saw Him they knew that it was not a mirage, nor any unnatural thing which tomorrow

they would begin to doubt because it should seem out of all relation to their normal thought and life. On the contrary, it was only the radiant confirmation, after the days of terrible but temporary eclipse, of what they had known before. It was not possible that Jesus should be defeated. What they had believed and felt as they walked with Him was true—that the spirit is stronger than the body, and that death is only a shadow on the advancing roads of love and life.

REV. DANIEL A. POLING, D.D., S.T.D., Litt.D., Pastor, Marble Collegiate Church of New York City, and successor of Dr. Francis E. Clark as President of the United Society of Christian Endeavor. Editor-in-Chief of "The Christian Herald," and President of the General Synod of the Reformed Church in America.

Faith is a fact, as much a fact as life and death are facts. In all human history man has believed, and believing has claimed a future existence. To call this anticipation of a conscious state beyond the grave a mere superstition, a figment of desire, a bright phantasy conjured to set over against the dark phantom of fear, is not enough. There is an inevitability about immortality. Faith in immortality is a fact, the most vivid, the most sublime fact of human experience. Even those who do not possess it must acknowledge it, for whatever they call it, however they explain it, they find it in others. This faith in the life

hereafter has its origin in the life here. However we came, we live. Whoever designed us, we are. The great mystery, the supreme miracle, is the mystery of man, the miracle of personality. Put that in your test tube if you can!

Faith in the future life is a fact, because life now is a fact, and because life now without a life hereafter is a hopeless waste, since nothing gets finished. Even those who live to achieve great age and many distinctions cry out at the last with Victor Hugo, "I have not said a thousandth part of what is in me. When I go down to the grave, I can say with so many others, 'I have finished my day's work,' but I cannot, no, I cannot say, 'I have finished my life.' Another day's work will begin in the morning. My tomb is not a blind alley; it is a thoroughfare; it closes with the twilight, to open with the dawn."

We have a mysterious yet vitalizing assurance that we are not outward bound, but homeward bound. And so, though at times the seas be rough and the winds high, we look through windows of pain and disaster, upon the rising shorelines of the coast of deliverance, the continent of reunion, the land of fulfillment!—EDITORIAL, *There Is No Death*.

S. PARKES CADMAN, the noted pastor of the Central Congregational Church, Brooklyn, and former President of the Federal Council of Churches of Christ in America, is a conspicuous figure in the religious life of today.

The present insistence that the causal explanation is absolute, by which is meant that any given thing is to be regarded as consequent and wholly accounted for by its antecedents, leaves no room for God, or for His creative acts, nor for life's persistence, once its physical bases are destroyed.

For purely scientific purposes this view is permissible, but the difficulty arises when it is accepted as final. The world has other aspects than those which are open to science just as the mind has other needs than those which science subserves. It is these aspects and needs which make rational the belief in immortality.

The Resident Bishop of the Chicago Area of the Methodist Episcopal Church, EDWIN HOLT HUGHES,—the former scholarly and esteemed President of DePauw University.

The great, deep and vital reasonings are for immortality. Our great poet said,

“Thou canst not prove that thou art immortal;
Nay, nor that thou art mortal.”

Even so,—the great tokens are on the side of the eternal life,—the persistence of force; the doctrine

of indestructibility lifted to its highest; the meaning of personality; the plea for justice so often denied in this world; and the great clamor of the instinct of love.

Ingersoll was right,—“In the night of death hope sees a star, and listening love can hear the rustle of a wing.” By his brother’s coffin he yielded to this insistence of his heart and whispered back his hesitating creed as an approach to faith.

So, with the great things on the side of the endless life, I prefer to find their climax in the assurance of the Great Teacher who said, “In my Father’s house are many mansions. If it were not so, I would have told you.”

REV. GEORGE ROWLAND DODSON, D.D., Ph.D., Minister,
Church of the Unity, St. Louis, and Professor of Phi-
losophy in Washington University.

I believe in immortality, first, because I am convinced that ultimate reality is not matter, mechanism, or unconscious energy, but a spiritual life which we may symbolize but cannot describe. That is, I believe that God must be infinitely more than the goodness and love of which we have experience,—certainly he cannot be less. Now love is everywhere the enemy of death and my faith is that the infinite love will keep his children alive. In other words, if God is we shall live; if not, we shall not live nor would we want to. Who would care for a lonely life in a

Godless universe devoid of any spiritual life that we can be friendly with? Immortality without God, like life without friends, is a terrifying thought. The idea of God is thus the central concept of religion and carries with it the faith in immortality. The poet has expressed it well:

“Life, death and immortality
Are in my thought of God.”

In the second place, the faith in immortality commends itself to me on philosophical grounds. Höffding has shown in his master work that religion is essentially faith in the conservation of values; but since he wrote, reflection and discussion have brought out the fact that values are values for personality and they cannot be conserved if personality perishes. Faith in the continuance of human personality is a rational postulate in the interpretation of religion. It follows inevitably if values are real and eternal. On the other hand,—

“If there be nothing eternal but the restless and relentless passage of all values out of nothingness through a feeble and vacillating existence into nothingness again, then all religion is a vain delusion.” I am unable to write the minus sign before the universe. It does not seem rational to imprison oneself in a negative philosophy which finds reality not in the highest products of the universe but in the ever shifting complications of the brute, insensate ele-

ments of things. Religion has always carried near its heart the faith of Browning's Fra Lippo Lippi,

"This world's no blot for us,
Nor blank—it means intensely, and means good:
To find its meaning is my meat and drink."

John Fiske long ago pointed out that it is difficult to see how there can be any ultimate meaning and reasonableness in the cosmical process if human life and civilization are to perish without result.

Recent events in the intellectual world have made this faith less difficult. Long contemplation of the universe as the biologist sees it has deeply impressed me with the fact that it is much more wonderful that we should be here at all than that, once here, we should continue. No science worthy of the name can negate this faith. In fact, those who realize the abstract nature of science and who recognize with Whitehead and Eddington that science begins by ignoring all of the many aspects of reality except the quantitative and measurable and who see clearly that the new physics is as abstract as mathematics—those, I say, who understand these truths see clearly that science in these matters is irrelevant. It has nothing to say and never will have anything to say about personality and the realm of values because by hypothesis it excludes them from consideration. But what science ignores is nevertheless a part of reality.

Finally, there is a valid argument for faith in

immortality in the interpretation of evolution. Aristotle was surely right in saying that the meaning of a process is to be seen not in its crude beginnings, but in its completion and outcome; and though we cannot speak of the completion of the cosmic process, it is fairly clear that the trend of evolution in our part of the universe is toward personality and toward the development of perfection of individual and social life.

It is admitted, of course, that these arguments do not amount to a demonstration. Faith though rational and enlightened still remains faith. It is a glorious venture which a man may rationally make. As the Platonic Socrates said: "Fair is the price, and I hope great."

FROM LEADERS OF THE ROMAN CATHOLIC CLERGY

REV. FRANCIS WOODLOCK, S.J., M.C., Preacher and Lecturer at Jesuit Church, Farm Street, London, and professor of Logic, Psychology, Ethics and Metaphysics at Stonyhurst.

“Conscious, personal immortality?” I feel that unconscious or impersonal immortality is no true immortality. If the “ego” does not survive *as* an “ego” then *I* do not survive death.

I believed in the immortality of my soul—which is my most essential “self”—from childhood. My philosophic studies, as a student and later professor of rational psychology, have only confirmed my faith by the processes of my highest mental faculty—my Reason. The Cosmos would, to me, become Chaos if there is no immortality, if Death leaves the accounts of life unbalanced.

The problem of evil—moral and physical—remains insoluble, unless the Key to the problem is found in immortality. The heart’s hunger for survival is a natural appetite: were it to be without possibility of being assuaged, it would be as inexplicable as bodily hunger in man and animal life without

there being in the whole universe such a thing as food. I do not assert that the *eternal* survival of *all* human souls can be convincingly established by reason: but Christian revelation, on which faith is based, here supplements philosophy.

So "give God time" is my plea to the agnostic. Don't judge Him as hard or unloving till the whole plan is revealed, any more than a drama is to be judged as a tragedy before the final curtain has fallen.

REVEREND FATHER MARTIN J. SCOTT, S.J., Staff of the Church of St. Francis Xavier, New York City, and author of "Religion and Common Sense," etc.

Christianity is the world's monumental fraud if there be no future life. But such a structure as Christian civilization can not and does not rest on falsehood. Christianity has given mankind its loftiest ideals, and produced the greatest benefits for human welfare and happiness. God speaks to man not only by nature but also by revelation. Nature and revelation are His two books, wherein we may read the truth, and both nature and revelation guarantee a future life. Nature proclaims it with more or less definiteness and clearness; revelation proclaims it clearly, forcefully, definitely.—"Religion and Common Sense," p. 120.

REV. JAMES M. GILLIS, C.S.P., S.T.D., Editor, "The Catholic World." A distinguished Paulist Father, speaker and literary man. Author, "False Prophets," etc.

I stand upon a dam that restrains the water of a lake high up in the hills in the midst of a great wood. Restrains? No, it cannot restrain or imprison those waters. The little lake is calm enough but its thrust is none the less resistless. The impounded water *will* make its way to the sea. Not all the ingenuity and power of man can stop it. To get to its goal it will work havoc, if need be. It rushes over the spillway, it seeps through the soil and through the interstices of the masonry; it tumbles down hill; when it reaches the plain it meanders as though guessing the direction to its goal; but it finds its way infallibly to the sea.

Once in the ocean, what then? Each individual drop is just as insistent upon getting back to the top of the hill as it was to get down to the sea. Perhaps the very same drop arrives once again at the top of the very same hill. Or if not, then at the top of the Rockies, or the Apennines, or the Himalayas. By the law of its being, it cannot be still. No drop of water is for a moment quiescent. Be it in the surf that beats violently on the shore, in the cataract that goes roaring over the rocks, or be it on a quiet mountain lake, or even in a stagnant pond covered with scum, it

follows the law of its nature and seeks its objective in the sky or in the sea. The "restless sea is ever at rise and fall." But so too is every molecule and atom and electron in the universe in motion. There is no Nirvana in Nature.

In his essay on Atheism, Lord Bacon says, "I had rather believe all the fables in the Legend and the Talmud and the Alcoran, than that this universal frame is without a Mind." I find myself in a similar condition when I confront the question of the continuance of the individual conscious human mind "after this life's fitful fever." I could sooner credit all the legends of the most barbaric and superstitious peoples, than believe that Nature has no purpose, that all life in the universe is like the motion of a caged animal in a whirligig—or even worse than that, for even a squirrel in a revolving cage goes round and round to some purpose. Eucken has a work on *Der Sinn und Wert des Lebens*. (The Meaning and the Value of Life.) But if there be no hereafter, to me at least, life has neither meaning nor value. I cannot believe that: I cannot believe in a mad God and a mad universe. So, I believe that this life is not an end, but a beginning.

I believe that all the incessant activity of the elements in the Universe, the motion of the drop of water from sea to sky and back again, the incessant reproduction of life upon this planet, the coming and going of multitudes of human beings, all point

to the fact that life is indestructible and that the highest form of life in Nature, the human mind and soul, continues.

But I must not conclude without recalling to the mind of the reader what I said in beginning. My irrefragable faith in immortality is based upon belief in a Divine Revelation, a communication of the truth from God to man through Christ. All other reasons, intuitions, musings, are subsidiary and perhaps under close logical scrutiny, of little or no value. But if there be a God—since there is a God—if this God have revealed truth to the human race, (if He be a God and not a monster, He must have revealed the truth) I believe.

*Credo quidquid dixit Dei Filius
Nil hoc verbo veritatis verius.*

REV. FATHER CHARLES L. O'DONNELL, C.S.C., Ph.D.,
President, Notre Dame University and professor of
English Literature. Author of "Newman's Gentle-
man," "Cloister and Other Poems," etc.

IMMORTALITY

I shall go down as the sun goes
Over the rim of the world—
Will there be quiet around me,
As of sunset banners furled?

I shall take flight as a bird wings
 Into the infinite blue—
 What if my song comes ringing
 Down through the stars and the dew?

I shall mount, strong as the promise.
 Forged in love's white, first fire—
 A soul through the exquisite darkness
 On pinions of desire.

From "Cloister and Other Poems"—
 Courtesy of The Macmillan Company.

FROM OUTSTANDING REPRESENTATIVES OF JUDAISM

RABBI SAMUEL SCHULMAN, D.D., D.H.L., Congregation Emanu-El, New York City. Member, Board of Editors of the English Translation of the Bible for the Synagogue. President of the Association of Reform Rabbis of New York and vicinity.

I have a strong belief that, somehow, that in me which makes my personality, which makes me the center to which my thoughts, the principles of my actions, my love and my hope and my aspiration, are related, will not die in the sense that my body, which is the instrument which that something in me, my spirit or soul, uses here on earth, will surely die. I sometimes like to express my belief in this way: Our personalities are thoughts in God's infinite mind. We dwell in Him now in a wonderful way. I therefore hold that in some way, we will persist in Him, when the "mortal coil" shall have been "shuffled off." It is the feeling of my nearness to God and God's nearness to me, in the deepest, purest moments of my own life, which has made me feel a degree of certainty of the inseparable bond between God and His child. My belief in a future life grows entirely out

of my vivid realization of God being the source of the fulness of life. We cannot be where God is not. And where He is, that in us which is of Him will always be. I can say in humility with the Psalmist: "Though I walk through the vale of the shadow of death, I shall fear no evil. For Thou art with me." Knowing that God is with me now, why should I doubt that He will be with me in the hour when the cord that mysteriously binds my personality to the material organism which expresses it here on earth shall be cut.

My belief in the future life, however, is not based either on the fear of annihilation, or on a claim which I profess to have on God who gave me life. Why should a human being be afraid to die? Insofar as he has instincts in common with the animal, he naturally clings to life, and dreads death. But insofar as he is human, and rises above the level of mere instinct, and enters the realm of reason, and disports himself in the world of the spirit which plays with life and death, he ought not to fear annihilation, because annihilation for him in a universe in which there was a time when he was not must appear to his reason as a not unnatural correlate of creation. What God does is good. Fundamentally I am a Hebrew in the depths of my faith. I never question God's methods. I accept them in advance.

As to the moral claims upon Deity, speaking purely for myself, I believe that the modern man

busies himself unduly with the mysteries of the future life. I think we do not sufficiently realize what a tremendous claim we make upon God's patience when we want to be co-eternal with Him. I sometimes catch myself thinking and feeling: Well, I believe in the immortality of the soul. It is good, however, to know that one can be loyal to God, even if he is convinced that God will put an end to his existence. Why should we not thank God for having lived? It was good to live, to have been warmed by the sun, to have enjoyed the beauties of the flowers and the sublimity of the stars, to have seen innocence and purity in the face of a child, to have thought, to have struggled, to have worked, to have done something, to have been a partner, even if for a little while, to God in helping build His Kingdom. Is it not enough to have been even the poorest whistle through which the Eternal permitted a definite individual tune to be given? Was that not privilege enough, even if it be God's will that we be cast aside at last, broken and done? It seems to me that the greatest privilege is so to live as to feel that we owe God, not what He owes us.

RABBI ABBA HILLEL SILVER, D.D., The Temple, Cleveland, Ohio. President, Bureau of Jewish Education, Cleveland, and member of the Com. of Jewish Education, U.A.H.C. Contributing Editor, "World Unity," and author of "Messianic Speculations in Israel," etc.

This of all things I can conceive of least—my own death. I have seen death in others many times. Even in them death seemed to me an intrusion or an interlude rather than a finality. Perhaps it is because I have never been able to think of anything as ending—or for that matter as beginning. I know being. I have never experienced non-being. I do not refuse to think of death. I do not know how to think of it.

I have no particular longing for immortality; but I am in the stream of life and I cannot escape it. My life began with the life of the universe and can only end with it. It has surged through infinite cycles and phases of being. It will continue its appointed course uninterrupted. All things are alive and in their transformations only pass into new forms and ways of life. Death is the peak of a life-wave, and so is birth. Death and birth are one.

Of all life-forces thought is the most marvelous and baffling. Of it, I am continuously and sharply aware. In me it is my essential self, my unity and my uniqueness. At the close of its present cycle it may combine or it may scatter and reorganize into a new integration. It cannot disappear.

I would not lose my zest for living or my purpose in life, if there were no immortality but I would be deprived of the only intelligent conception of life of which I am capable.

If we were strong enough to face death without sorrow we could come to face immortality without joy. For the life we enter through death, if it be conscious life, must of necessity have its pain as well as its peace, its defeats as well as its victories. Death is not the last station of the soul's Calvary. "The righteous have no repose either in this world or in the worlds to come . . ."

My comfort and my sustenance is not immortality, but God. His universe is perfect and my destiny is part of His perfection—even my tears and all my broken hopes.

DR. ISRAEL GOLDSTEIN, D.H.L., Rabbi, Congregation B'nai Jeshurun of New York City. National President, Young Judaea, and Secretary of the Rabbinical Assembly of America.

Engrossment with the problems of the hereafter may have the effect of unsettling the center of life-interest. The normal interests of people become unbalanced when their attention is turned hereafterward. It is not the hereafter but the here which should preoccupy the human mind, to do, to dare, to build, to mould, to act, to help, to love.

I accept the belief in a Hereafter, and let it rest in the subconscious layer of my mind. All my conscious thoughts I hope to devote to the task of improving my life and the life about me, not for the sake of winning a reward, but because to do less would be unworthy of Man's spiritual endowment.

DR. ABRAHAM CRONBACH, D.D., Professor of Social Studies, Hebrew Union College, Founder and Secretary, Peace Heroes, Memorial Society, and former Chaplain, Federation of Synagogues, Chicago. Author, "The Social Creeds of the Churches," etc.

The negation of a hereafter rests on two assumptions. One is that the desire for a hereafter is a longing for a survival of that biologically conditioned psyche variously called the mind or soul or consciousness. But is this the case necessarily? Is it true that when people want immortality, what they always want is the *post mortem* continuation of sense impressions, memories, motor responses, visceral reactions and the rest? The striking thing about the immortality belief is that here is usually where the accent does *not* fall. The affirmation is in most instances not one of facts but one of values. It is something related not to life's incidents but to life's aims. Its language is commonly not that of prose but that of poetry. Religion is its invariable concomitant and religion not always in its worst sense but often in its best sense of a

quest for ideals. Of course that which is organically conditioned can not survive the organism. But is the desire for immortality necessarily a desire for the organically conditioned? Into the reasonings of the negative side considerations of this type rarely enter.

But this is not its worst defect. More serious is the second assumption, namely that denial means something. To deny a hereafter is to assert that when a person dies, he is unconscious forever. But does "unconscious forever" have any sense? Is there in our minds any thought corresponding to the words "unconscious forever"?

Eternal unconsciousness is, in reality, a contradiction in terms. Words derive their meaning from experience. But the only unconsciousness that there is the remotest possibility of experiencing has to be a temporary unconsciousness. One must be conscious in order to experience anything. To experience unconsciousness, one must be conscious at some time subsequent to the period of unconsciousness. One must awaken from sleep, revive from the anesthetic, resuscitate from the faint. We need not decide for the present just what it is to experience a gap in one's experience or to be conscious of one's own unconsciousness. Suffice it to hint that what the word "unconsciousness" ultimately amounts to is a (conscious) comparison of one set of experiences with another set. Unconsciousness must in every event be something temporary—either this or the word is empty.

Eternal unconsciousness is therefore a self-contradiction. Who so speaks of eternal unconsciousness speaks of frozen steam, leaden gold, spaceless distance, luminous dark—word combinations that signify nothing.

By comparison with the difficulties of negating immortality, the difficulties of affirming—great as they may be—are trivial. A continued existence, even if undemonstrable, is at least conceivable. Imagination and language can play with the idea. But the negation of immortality is an abandonment of all ideas, a paralysis of all thought, imagination, conception and speech. It is not even negation. It is but a succession of sounds arising from the pronunciation of words that are totally void of sense.

Truth can not be with negation. It can be with affirmation; while midway between the two, some third possibility, unknown to us, may embody the reality of the matter to the largest extent of all.

FROM AUTHORITIES IN THEOLOGY AND THE PHILOSOPHY OF RELIGION

REV. HUGH BLACK, D.D., D.Litt., Professor of Practical Theology, Union Theological Seminary, New York City. Formerly Minister of St. George's United Free Church, Edinburgh, Scotland. Author of "Happiness," "The Adventure of Being Man," etc.

The only convincing proof of immortality comes when we accept ourselves as standing in the relation to God in which Jesus asserted. Man cannot be the child of time if he stands in that relation. Immortality, therefore, is a great affirmation of the soul of man.

DR. FRANK K. SANDERS, the former Dean of the Divinity School of Yale University, and author of the widely used "History of the Hebrews," "The Messages of the Bible," etc.

It seems to me that eternity implies immortality, and that a human being cannot possibly be accounted for on any other part of the eternal basis.

If as Paul says, we go through this life and there is nothing beyond, of all creatures we are the most miserable.

REV. ALBERT C. KNUDSON, D.D., Ph.D., LL.D., Dean,
Boston University School of Theology, and professor
of Systematic Theology.

There are many religionists who tell us that immortality is a vain belief and that it is not essential to religion. But I cannot see things that way. Not only does immortality seem to me of vital importance to religion, it seems to me essential to belief in the rationality of the world. To me the world must have a meaning, and apart from personal immortality I do not see where its meaning is to be found. This conviction it is above everything else that makes me a firm believer in the life eternal.

DR. RUFUS M. JONES, D.D., LL.D., Litt.D., Professor
of Philosophy in Haverford College, and minister, Society of Friends. Former Editor, "Friends' Review," and "The American Friend." Author of "The Faith and Practice of the Quakers," "The New Quest," etc.

It seems to me in every way sound to hold with Ralph Waldo Emerson that "what is excellent, as God lives, is permanent." All faith in immortality rests back upon the ultimate nature of God. The moment faith in the character and love of God weakens, faith in immortality weakens with it, and conversely, wherever one's faith in the love and grace of God rises to a great height, faith in the conservation of human personality rises with it.

REV. GAIUS GLENN ATKINS, D.D., L.H.D., Professor of Homiletics and Sociology at Auburn Theological Seminary. Author of "The Making of the Christian Mind," "Procession of the Gods," etc.

Immortality is the bravest gesture of our humanity toward the unknown. It is always a faith, never a demonstration. It can be defended by argument, it is supplied by authority, but I do not believe its hold upon us to depend either upon argument or authority. It is an aspect of our passion for life, the protest of personality that it is too valuable to be annihilated and especially since it has been realized through such stupendous processes.

It gives to life a value death can not destroy. Without it life would be a puzzled pilgrimage in the dark.

SHAILER MATHEWS, Dean of the Divinity School of the University of Chicago. Former Editor of "The World Work," "The Biblical World," and Author of "The Gospel of the Modern Man," etc.

As we are creatures of the evolutionary process, we must find within that process elements capable of producing personality. With these forces we must live in helpful relation and association, for they are still operating. In the same proportion as we personally are affected by them we find ourselves moving on from the animal towards the spiritual.

Furthermore, the process of evolution is headed towards the production of individuals rather than species. So far as we can now judge, it has passed from the physical and is now concerned with the development of personality, subject to the law of relationship with that which is spiritual. This, as I understand, is the real meaning of what the Scriptures call "eternal life" and the "life of the resurrection." In religious terms we believe in immortality because we have, by relationship with God, acquired a type of life which is not physical, but increasingly spiritual.

ALEXANDER M. FAIRBAIRN, the noted theologian and Principal of Mansfield College, England, has formulated a statement along the same lines of thought which characterize his great and important book, "Studies in the Philosophy of Religion and History."

Collective immortality is a poor substitute for individual. The race takes all its meaning from the persons who compose it. As with the race so with the individual; all the meaning that he has, he has not from the race but from himself. I do not see how collective immortality is possible without individual. No choir invisible can ever sing without voices, and the harmony of voices is made up of the variety of individuals.

I do think that the disbelief in immortality springs

not only from a growing disbelief in the worth of personality, but also from a growing disbelief in God, especially as a personal being. Wherever he has been conceived as a person there men have been saved, and our personal immortality must spring as much from the thought of Him as from the thought of ourselves.

J. ESTLIN CARPENTER, a former Principal of Manchester College, Oxford, and author of "Phases of Early Christianity," "Buddhism and Christianity," etc.

My own hope is largely founded on what seems to me the obvious significance of the whole historic process, the training of character. For this the ordinary three score years and ten do not appear to give anything like full scope. All sorts of powers and capacities lodged in us never get themselves expressed; life is too short or the environing pressure of circumstances too dense. This is especially the case with those born into crime, who have no chance at the hands of society. I would sooner believe that Jesus passed into the void upon the cross than that the thieves had been born for no better destiny. Some fresh opportunity seems due to them! It is the same with our intellectual and affectional development. They are on far too big a scale for our limit of time here, and point to the same ampler scope hereafter.

REV. THOMAS WEARING, B.D., Ph.D., Dean, Colgate-Rochester Divinity School, Rochester, New York, and Professor of New Testament Interpretation. Former member, Senate, McMaster University.

The word Immortality is a part of our linguistic heritage from the country of ancient Rome but the idea which this expresses harks back to the obscure and indeed baffling beginnings of human life upon this earth. With centuries of experience behind them the Latins could only say "*dii magna curant, parva neglegunt*" (the Gods attend to the big things, the little they neglect) with Cicero, or "*non omnis moriar*" (not all of me shall die) with Horace. In the same general period political dependents of the Romans who accepted a revelation made through one of their own race came to see God as a divine eternal Father in whose eyes there is no great or small and in whose love all of humanity may find a fullness and a security untouched by what men call death.

For those who today accept this revelation new views of the nature of the universe only serve to enlarge and to strengthen life's significance and security. The Jesus of history has become the Christ of faith who through the Spirit proclaims more compellingly than ever, "I am the Resurrection and the Life." For him who knows this spiritual fellowship death has no terrors; he has been caught up into that life whose energy and whose meaning only eternity and immortality can measure.

GEORGE B. FOSTER, late professor of the Philosophy of Religion in the University of Chicago. His profound work, "The Finality of the Christian Religion," is considered by many an epoch-making book.

Immortality as a hope is the need of the normal human heart, and social immortality does not satisfy us. Since no argument disproves immortality human need ought to have right of way here as elsewhere. There are those who say that they do not care to be immortal. That is due to a philosophic reflection which has superinduced an abnormal state of consciousness, as it seems to me. Recently one of the most distinguished physicians in America told me that the desire for immortality was a normal state of life and the contrary was abnormal.

G. FREDERICK WRIGHT, the late Professor of Harmony of Science and Religion in Oberlin College, and Editor of "Bibliotheca Sacra."

There is not so much difficulty in conceiving the continued existence of the soul after death, as there is the fact of its coming into existence at first. The soul of man is made upon so large a scale and so entirely beyond the provision that is made for it in this life alone, that the wisdom and veracity of God is involved in its continuance with larger opportunities.

WILLIAM ADAMS BROWN—Roosevelt Professor of Systematic Theology in Union Theological Seminary, and author of "The Essence of Christianity," "The Christian Hope," "The Life of Prayer in a World of Science," etc.

The fundamental cause of the wide-spread loss of faith in immortality at the present time is moral rather than intellectual. It is not that any new difficulties have been put in the way of the belief by science so much as that many people have lost the sense of the unique value of human life which is the fundamental premise on which the Christian belief in immortality rests. If faith in God goes—faith, that is to say, in the God of religion—a reality who embodies our highest values and sets the standard for all our human aspirations and achievements—the chief motive for desiring to live on after death goes also. Unless life here and now is intensely worth living, unless man is serving a cause greater than himself—a cause so great that for it any sacrifice is worth while—why should one care indefinitely to prolong mere existence? The way to get back our lost faith in immortality is to win a renewed sense of the presence of God here and now and a deepened experience of his call to the life of consecration and service.

DR. OSCAR HOLTZMANN of the University of Giessen, will ever be revered as the author of "Leben Jesu"—considered by many as the best and most authoritative work on the subject.

My belief in individual existence after death does *not* rest on any observations of nature, nor on a preconceived opinion concerning the origin and nature of the human soul, but solely upon the *religious* conviction that God's care and guidance finds neither end nor hindrance in death. The belief in immortality is nothing other than the special test of faith in God in the face of death. The belief that our soul even in death is in God's fatherly care is all important. Any special consideration concerning our future life I brush aside, since all of our definite conceptions are the result of our always narrow circle of experience, and since the wealth and power of our God are inexhaustible. But we know that a good and gracious and faithful God watches over us. Thus we plan best by closing our eyes and leaving our present as well as our future in His hands, hoping that finally God will realize the highest and best in us and in the world, for His is the kingdom, and power, and the glory everlasting.

DR. OTTO RITSCHL, Professor of Systematic Theology and History of Dogma in the University of Bonn, is well known by his very important and scholarly works,—“Dogmengeschichte des Protestantismus,” “Die freie Wissenschaft u.d. Idealismus auf. d. deutschen Universitäten,” etc.

According to my conviction, there are, to be sure, *no conclusive, rational arguments in favor of individual immortality*; but *neither are there any sound proofs against the belief in immortality*. For scientific knowledge of the world cannot penetrate into the *inner world of the life of the spirit*, whose individual meaning and worth eludes all disintegration through scientific criticism and doubt, and can only be a matter of vital experience by the individual. Much less is science competent to penetrate into the field of the transcendental, which begins where empirical knowledge ends, to which however, relationship exists in the religious life of the spirit. So religion, as compared to science, is independent of empirical knowledge. The belief in individual immortality is solely an idea of religion, especially of the Christian religion. If as a Christian one is assured of God's fatherly love and care, then one can, under these suppositions, comfort one's self with the hope that our individual existence, with its highest ideal worth acquired in this life, will not perish with this life; and that to those who love God, all things serve for good. (Romans 8, 28. cf. Romans 8, 35; 38; 39).

C. H. CORNILL, late professor of Old Testament Theology, and Director of the Evangelical Theological "Seminar" of the University of Breslau. Author of "Introduction to the Old Testament," "The Prophets of Israel," "History of the People of Israel," etc.

I am, indeed, convinced that philosophy has always been detrimental to religion, and have, therefore, always taken the strongest antipathy to it. What I need for the inner man I find in the Bible and desire nothing more. As to the question of personal immortality I have never doubted the teachings of the scriptures, and do not worry over the details, but confidently leave the matter to God who knows what he will do with me when I am dead. As long as He lets me live I expect to work in his service and to his honor. I am a theologian through and through, and do not care to be anything else.

REV. OZORA S. DAVIS, D.D., LL.D., President, Chicago Theological Seminary, and Moderator of the National Council of Congregational Churches.

The most precious and potent energy of which we have any experience is the human personality. It can control the forces of the physical world; it can think God's thoughts after him; it can conceive the perfect and seek to attain it; it can revere and adore and pray; it can act as if life were immortal. To my mind it is inconceivable that physical matter should not

perish through the growth and bloom of the rose while personality must perish through the transformation of death.

It is incredible that the human spirit, which can produce the very music of God, however imperfect its strains may be, should be destroyed at death, rather than tuned more perfectly for diviner strains.

In moments of hesitation or transient gloom, new courage is born from the assurance that I share the faith of Paul and Augustine, Francis and Luther, Moody and Brooks.

In the field of Old Testament Theology and Exegesis no one, in recent years, has rendered more conspicuous services than DR. HERMANN GUNKEL of the University of Giessen (formerly of the University of Berlin). In his "Legends of Genesis," "The History of Religion and Old Testament Criticism" and various other works, we have the results of the highest type of scholarship.

I consider it pardonable if a naturalist, whose field is limited to materialistic phenomena, is materialistic. However, I find this interpretation wholly insufficient. If one, however, is convinced of the preponderance of the spiritual world, as I am, the natural conclusion is that the spirit of man is not a function of the body, but an independent entity. A further consequence is that death cannot be an annihilation

of the spirit, but that the spirit, independent of the body, lives on.

There arises then the further question, as to whether we shall consider this continuation of life as personal immortality or not. Here, too, there are no absolute proofs, but these are convictions which are conditioned by the personality of the individual.

There are honorable men, idealists, who depreciate the worth of the individual and exalt only the idea. Such men renounce the thought of a personal immortality. I take pleasure in explaining that I do not belong to this group. It seems to me that the individual with the highest ideals and able to give them objective expression is the noblest creation of God in this world, a creation which it is impossible for me to imagine without the attribute of eternal life. I agree with you entirely in rejecting the thought that God would create a Goethe or Michelangelo only to destroy them later.

DR. JACOB HEINRICHS, D.D., Dean and Professor of Systematic Theology, Northern Baptist Theological Seminary, Chicago, Ill. Author of "New Testament History," etc.

Man's belief in immortality is an intuitive conviction. When "God breathed into his nostrils the breath of life, and man became a living soul," he was intended to live forever. Death, as the penalty for

sin, is an unnatural parenthesis in his existence, and while death can dissolve the material elements of the body, it cannot disintegrate or destroy the spiritual substance of the soul, because it is simple and not compounded. The belief of all nations and ages moreover, shows that the idea of immortality is natural to the human mind. Testimonies to this popular belief are: the furnishing of the Egyptian corpse with the Book of the Dead, the papyrus-roll containing the prayer the person is to offer and the chart of his journey through the unseen world, the Hindu doctrine of transmigration, the silver obolus put into the mouth of the dead Greek to pay Charon's passage money, the arrow-heads and earthen vessels laid by the side of the dead Indian, and Livingston's refutation of Moffat's statement that some African tribes are devoid of a belief in life after death.—This statement was also signed by George W. Taft, President of the Seminary.

DR. T. K. CHEYNE, the late Canon of Rochester, and well-known Professor of the Interpretation of Scripture in the University of Oxford.

As to Individual Immortality, it rests, I suppose, on the great human tradition, supported in successive ages—at any rate among the leading nations of the earth—by the intuitions of the greatest men.

There is no waste in the Universe; nothing good

in us therefore can be lost. That which is really good in us is divine. God indwells each of us; we are manifestations of God.

We shall be united to God and yet in some way separate from God.

OTTO PFLEIDERER, late Professor of Systematic Theology in the University of Berlin, and one of the most influential representatives of liberal theology. Dr. Pfeiderer became famous by a series of articles in *New Testament Criticism* and *Johannine and Pauline theology*, and by his remarkable "*Philosophy of Religion on the Basis of its History*."

Similarly will it be with the question about the "eternal life" of man: The main point will be found more and more in the fact that man is of divine origin, at the same time a Child of Nature and of the Spirit, a Citizen of the moral and the intellectual world. The more he becomes conscious, by moral education, of his higher being (character) and raises this from a mere unconscious potentiality to a conscious actuality and to the governing principle of his personal life, so much the more does he possess in reality a supernatural life, because filled with God and like unto God, and consequently, too "an eternal life"; and has reason to hope that this life, already indwelling in him, unhampered by the limitations of sense and time, will also survive in some form or other the change of time after the death of the body.

DR. PAUL WERNLE, Professor of Modern Church History in the University of Basel, Switzerland, takes high rank among the theologians of his time, and his profound works, "The Beginnings of Christianity," "Sources of our knowledge of the Life of Christ," etc., have greatly influenced religious thinking everywhere.

The moral element, even though it stands before us as a universally compelling law, aims at the moral development of the individual personality in a unique and never recurring sense. Not humanity (mankind) as a species, but you, the individual, are to become an organ and mirror of the divine will in a very individual development. And, furthermore, God's love does not aim at the extinction of our personality, but at its deepening, its purification, its elevation. If we have once had this experience, that here upon earth personal values of eternal validity are developed within us, then we have no fears about the future; it now becomes a certainty for us that what grows up (within) us here in our imperfection and weakness, must reach beyond death, because in the final analysis the whole of nature exists only for the sake of these values. In brief, we must arouse and strengthen within us our faith in immortality not directly, but indirectly. By pondering over the possibilities or impossibilities of the future I do not get one step ahead, but I make progress if I endeavor in the present to strike my roots into the eternal, into

the love of God and the doing of His will. Immortality cannot be *proved* by any argument, but every new experience of the love of God and of obedience furthers the eternal within us. If any part of us is to endure eternally, then, before anything else, a germ must be developed here; this germ is not given us already with our physical existence, nor with our spiritual life either, our reason, our skill, our imagination; it is only planted through life in God's love and in goodness.

REV. JAMES M. GRAY, D.D., LL.D., President, Moody Bible Institute of Chicago, and former Rector of the First Reformed Episcopal Church of Boston.

"I know that my redeemer liveth, and that He shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold, and not another." (Job 19: 25-27)

The man of the world may speak slightly of this as being merely faith, but faith is as real as self-consciousness, to say the least. Science may not be able to pierce the mystery of faith, but science is as impotent in the face of matter as of spirit. Meanwhile to me, "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

EMIL F. KAUTZSCH, the eminent Hebrew scholar and Biblical critic of the University of Halle, and one of the founders of the Palestine Exploration Society. Author of "Die Heilige Schrift des Alten Testaments," etc. Professor Kautzsch has won the confidence of the religious world.

He who has come to the inner certitude of the fatherly love, mercy and truthfulness of God is incapable of the thought that God could have implanted into our hearts a hope and longing which he did not intend to come to realization, so that he would in reality be playing a cruel game with us. The renunciation of immortality, and no desire for a future existence, is either the outgrowth of the fear of a coming judgment, or the fruit of the disruption of natural and normal sensation. In the normal man there dwells an unquenchable longing to live to see a coming reconciliation of all contradictions, a solution of all problems, so that he can never make up his mind to relinquish this hope, even if he may at times try to persuade himself to do so.

WILLIAM SANDAY, late Canon of Christ Church, Oxford, and Professor of Divinity, whose scholarly contributions to Biblical subjects, especially his well-known books, "Authorship and Historical Character of the Fourth Gospel," "Christologies, Ancient and Modern," etc., have brought to him world renown.

Our beliefs cannot be determined by our wishes. With me, the chief reason would be religious; or

at least a part of the same process which makes me accept the religious solution of life in preference to the non-religious. I conceive that the only belief that gives complete unity to thought is the belief in God. But, when once we have got the belief in God, the belief in immortality—and I should say, in personal immortality—is soon seen to follow. I think that a single line of Browning sums up the whole argument better than anything I can say:

“On the earth are broken arcs;
In the heaven, a perfect round.”

Our human lives are “broken arcs,” but, although they are “broken,” they are none the less “arcs”; and the arc is part of a circle, and its presence points to the reality of the circle.

If the belief in God alone gives unity to our outlook upon the universe the belief in immortality—and in personal immortality—alone gives unity to our outlook upon man. And here again, when we have once got the conception—which may in the first instance be treated as provisional or hypothetical—there at once crowds in a multitude of points which go to confirm it—or, in other words, receive their explanation from it. These are all those points that help us to see that the Universe, and especially man’s part of the Universe, is not exhausted by things visible, tangible and ponderable.

JULIUS WELLHAUSEN, the famous Orientalist and Biblical Scholar of the University of Göttingen, and author of the much-discussed books "Die Komposition des Hexateuchs," "Die drei ersten Evangelien," etc.

A non-individual life after death is, of course, only a stone (or rather a phrase) in place of bread. God and the individual stand or fall together.

It is impossible to tear from my heart the belief in the almighty and just God. And the opposition to the reality of this belief only strengthens me in it. On the other hand eternal life is for me not a matter of faith but only of hope. My belief confines itself to this; cheerfully leaving to the dispensation of God's justice what is to become of me after death. However, I cherish the *hope* that the communion of the soul with God will continue beyond death. In the case of certain persons I cannot at all conceive that they have been blotted out by death; (particularly) in the case of Jesus. I cannot conceive that such a life should have reached its definitive end in such a death. In that case there would be no victory of the good through God and no meaning in morality.

DR. RUDOLF OTTO, Professor of Church History in the University of Göttingen, stands in the front rank of authorities. His keen sense of interpretation of the scientific spirit has given his great work—"Naturalism and Religion" special value and significance.

The question (of immortality) has value for me only in so far as it is considered immediately from a religious point of view, and springs from a heart that would like to be immortal so as to be free and completely with God. Where this desire is really vital the sincere and simple heart asks for no detailed disquisitions. In such a case one may simply rest the question upon that true voice of intuition and emotion that is alive in every more deeply sensing soul.

REV. JOHN E. KUIZENGA, A.M., D.D., President and Professor of Systematic Theology, Western Theological Seminary, Holland, Michigan. Former President, General Synod, Reformed Church in America.

A man's faith in immortality, in the sense of individual personal survival of bodily death, is the result of immediate insight, which is built up and strengthened by every experience of noble living, and by every experience of fellowship with true men.

REV. WALTER A. MAIER, Ph.D., Professor of Old Testament Exegesis at Concordia Theological Seminary, St. Louis, and Editor of "The Walther League Messenger."

It seems evident that the only satisfying conviction as to the immortality of the soul must come from a source which is not finite, mortal, and liable to error, but that is infinite, immortal, and exalted to inerrancy.

DR. WILLIAM A. FREEMANTLE, Dean, School of Theology, Temple University, Philadelphia, Pa., and Editor of the "Episcopal Recorder."

Eternal Life is a reality to me verified by personal experience. It is not necessary to speculate about it when one knows it. God in Christ dwells in the spirit of the trusting man and quickens and develops all spiritual potentialities within. Such become "aware" of eternal life by that immediate knowledge which in process of being lived verifies itself. Such a life of fellowship is of the nature of God Himself. It is the living God Himself as everlasting in duration as He is eternal in essence.

REV. J. GRESHAM MACHEN, D.D., Assistant Professor of New Testament Literature and Exegesis, Princeton Theological Seminary. Author of "Christianity and Liberalism," "What is Faith," etc.

The hope of immortality depends, for me, upon the truth of the Christian religion. I have never been greatly impressed with the arguments that have been derived from other sources. They may, indeed, have their value; the general belief of humanity in some form of this doctrine is no doubt an interesting thing; it may seem strange if so universal a longing has no reality at all corresponding to it. But after all such indications are at best but faint. The real hope of immortality depends upon the truth of the revelation that the Bible contains.

As taught in the Bible, the Christian view of the future life is very different from many views of immortality current in the world.

It presents not mere immortality, but resurrection. The souls of believers, indeed, "are at their death made perfect in holiness, and do immediately enter into glory." But such is not the final destiny. There will be finally a resurrection of the body, and the body for believers will be gloriously transformed.

FROM DISTINGUISHED PHILOSOPHERS, PSYCHOLOGISTS, SCIENTISTS, NATURALISTS, AUTHORS, EDUCATORS, JOURNALISTS, ORIENTALISTS, SOCIOLOGISTS, BIOLOGISTS, PHYSICIANS, ETC.

AFFIRMATIVE AND HOPEFUL

HENRY VAN DYKE. The famous author of "Little Rivers," "The Blue Flower," etc., is known wherever the English language is spoken, and wherever is heard the "cry of the human," his message comes as a heart-felt response.

The cry of the human for a life beyond the grave comes from that which is noblest in the soul of man.

Our finest knowledge is conscious of its limitation and longs for a larger wisdom. Our best moral effort is a slow advance towards something better. Our imperfect virtues, our unselfish affections, our generous aspirations, everything within us that rises above the dust is a cargo consigned to an unseen country. Our bill of lading reads: *To the Immortal Life.*

Without immortality "the ascent of man" ends in an absurd, pathetic, tragic, blank darkness. If that were so the universe would be profoundly unreasonable.

HAMILTON W. MABIE. This charming writer who has depicted for us the "Backgrounds of Literature," and beside his "Study Fire" given utterance to the "Life of the Spirit," has also pointed out for us in his letter the foundation stones of his faith.

I regard personality, not exactly as the basis of our whole civilization, but as involving all the central and organizing ideas of Western life. Without the idea of personality, liberty, immortality, moral responsibility, and I think ultimately the idea of God, are incredible and impossible; therefore the integrity of personality is one of the foundation stones of my faith.

SIR WILFRED T. GRENFELL, M.D., LL.D., F.R.C.S., Medical Missionary (Episcopalian), now Superintendent of the International Grenfell Association, Inc. Decorated C.M.G. by King Edward VII. Author, "Vikings of Today," "The Adventure of Life," etc.

I write you from my small hospital vessel, of which I am Captain, on the badly charted, ice-bound coast of Labrador, where for the last month we have had nothing but winds and fogs. You can see I live in a world where preconceived opinions are at a discount, for one too often *finds by action* how valueless they are.

What interests me most about personal immortality is, "what am I going to *do* about it?" The only

intellectual satisfaction I expect my brain to grasp concerning reality has been attained in the way the Master of men told us we could expect it. He says: "The light of life comes to those who *follow Him in action* as best they know how." My experience confirms my intuition that the beauty and glory of what we call life here need not be of necessity a loathsome tragedy. My intense desire for life is a natural and not artificial one. I have not had to stand by death beds for forty years and not know how universal that desire is in the normal human being.

The truth is, I have not any "opinion" about personal immortality. I am as certain of it as I am that I get a new skin every month, and have already inhabited at least dozens of different bodies since I began "life" as Wilfred Grenfell. What is more, I get more absolutely certain of it every day.

Moreover, I am equally convinced that the unseen is the real, and the body and so-called "matter," which is really ethereal or spiritual and which relates me to this "world" are only symbols. Lastly, that is the axiom I live by, and act on—and it works. In Labrador, I have had a life more to be envied than had I lived in London as I intended, for I have been allowed to find that there was a job that would not be done if I did not do it. That is the pearl of great price, because that clinches my assurance that I am individual and not mortal.

JAMES HERVEY HYSLOP, late Secretary of the American Branch of the Society for Psychical Research, and sometime Professor of Logic and Ethics in Columbia University.

Materialism is a strong theory. If it were not for psychic research I would believe it. I did once believe it and psychic research took me out of it. Normal physiology and psychology can accept no other theory, and when you have added to this the effect of rationalistic criticism on the old religious beliefs, and the victories of science over theology, you can see why scepticism has triumphed. The regeneration of ethical beliefs will depend now upon the results of psychic research. The majority of people will not see or admit this at present, but when the victory has been achieved the people will see and acknowledge it.

REV. DELO CORYDEN GROVER, S.T.B., Ph.D., Vice-President and Professor of Psychology and Philosophy at Baldwin-Wallace College, Berea, Ohio, and author of "The Volitional Element in Knowledge and Belief," etc.

The promise of immortality for me consists in the same elements of human experience as those which constitute the promise of any future hour of life. I believe I may wisely accept the elements of my experience in which consists the promise to me that my personality shall continue after the sleep of tonight

as also constituting the promise that my personality shall continue after the essentially no less mysterious sleep which men call death.

I believe personal immortality to be essentially an achievement, possible, but not compulsory, for every person. I believe that personality can be disintegrated, broken up and lost through continued resistance to the laws of personal life in the great social whole. On the other hand, I believe that personality can be integrated, can become immortal, through continued willingness to obey the laws of personal life in the great whole of social relationships.

ARCHIBALD H. SAYCE, the illustrious Professor of Assyriology in Oxford University, and author of the highly important works, "The Ancient Empires of the East," "The Higher Criticism and the Verdict of the Monuments," etc.

To my mind, the moral argument in favor of personal immortality seems the strongest. If there is no other life there is no justice in the Universe which thus becomes a more hopeless puzzle than before. And the moral argument is the more important since it can be understood only by man. "Nature" is not only non-moral, but also immoral, and is always at war with the moral sense. Hence it cannot be from "nature" that the moral sense is derived.

Among recent philosophers no one has explored the realm of Being more thoroughly and exhaustively than JAMES WARD of the University of Cambridge, England; and no utterances of modern times have influenced religious thinking more deeply than the profound works, "Naturalism and Agnosticism," "The Realm of Ends or Pluralism and Theism," etc.

I am sure that science can never disprove personal immortality; at the same time I don't see how philosophy can ever prove it. It is often urged that since it is certain we have had no part in all that happened to us prior to our birth, why should we expect to have any in the future that will follow our death? Still we are not cut off absolutely from the past, especially not from what is most important in it, for science and history enable us in thought largely to represent this. But many attach such weight to this difficulty that they are led to proclaim our pre-existence throughout the past, as well as our unlimited existence during all the future (cf. pre-existence—*Some Dogmas of Religion* by my colleague Dr. McTaggart). For my own part, I attach more weight to the view that our present isolation as self-conscious beings may be succeeded by a higher form of God-consciousness in which this isolation will cease. Of course it is difficult, perhaps impossible, to save such a view from the charge of mysticism; but how can we be other than mystical if it "doth not yet appear what we shall be"? We cannot anticipate a

higher plane of life, though we may believe in it, and even have some vague presentiment of it (cf. J. F. Fries's *Wissen, Glauben und * * ** recently republished, Göttingen, 1905). Still I cannot overlook the difficulties that beset the whole subject. An individual man seems such a contingent thing in a world where everything individual seems contingent. If my existence is seemingly the result of the merest accident, or rather of a whole tangle of such, why must I remain forever on the scene?

CRAWFORD H. TOY, the lamented professor of Hebrew and other Oriental Languages in Harvard University. Professor Toy's scholarly works, "The Religion of Israel," Judaism and Christianity," etc., have placed him in the front rank of authorities.

One who holds that human destinies are controlled by a wise and good God may feel sure that the issue of individual life will be for the best, and his confidence in divine rule should make him calm. Further, all human reasonings on the future are conditioned by the limitations of human observation and thought. Philosophy and physical and biological science have not said their last word on the possibilities of humanity, and meanwhile it is legitimate to recognize the force of genuine longings. On the other hand, one must not stake all on the desire for a continuance of life. The main thing, of course, is

to live well now as a citizen of the world and as a creature of God with a definite task; the task fulfilled, all else is secondary. I do not know that it matters much whether I continue to live, but how I live does matter much.

ANDREW D. WHITE, the First President of Cornell University, and sometime U. S. Minister to Russia, and Ambassador to Germany. Author of "A History of the Warfare of Science with Theology in Christendom," "The Warfare of Humanity with Unreason," etc.

As to the matter to which you refer, I have long since settled the conduct of my thoughts and acted accordingly. I start with the postulate of Bishop Butler, one of the greatest thinkers of the English-speaking race, which he was so accustomed to use,— "Things are as they are." I next consider that I am helpless to change the order of the Universe, as regards the question of personal immortality. I see before me certain duties which demand my attention. I do with them the best I can. I feel in my heart that there is a power in the Universe, not ourselves, which "makes for righteousness," and, in concert with that power feebly, indeed, and unsatisfactorily, I strive to work. About the future I do not disquiet myself. I hope, but I do not allow myself to expect too much. Trying to occupy my mind and my general activity

with the best work I can find to do, I have become stoical as to all that lies beyond. I read good biographies, I occasionally dip into the thoughts of Marcus Aurelius and of more modern men, and then "thank God and take courage."—(Written June 16, 1906)

FRANK CRANE, the popular journalist and editorial writer for the McClure syndicate. Author of "Human Confessions," "Adventures in Common Sense," etc.

In answer to your question, I would say, that I consider the strongest argument in support of the belief in immortality is the widespread instinct in the human race that this life is not all. I do not see how a God who implanted this instinct in the human bosom can belie it.

The great popularity and fame of GERTRUDE ATHERTON, the author of "The Doomswoman," "The Crystal Cup," "The Immortal Marriage," etc., will herald her very interesting message to admiring hosts.

It seems to me that one's idea of immortality must be what one *wants* to believe. We cannot know anything about the future, but we all have a fair idea of what we would like. That is, if we speculate at all. The orthodox accepts the orthodox and thinks no more about it. Personally, I am divided between reincarnation and flight to another star, where there may

be a higher human development and consequently a higher—and more satisfactory—civilization. I doubt if the ego permits any of us really to believe in annihilation.

✓ DR. HUGH CABOT, M.D., LL.D., Dean, University of Michigan Medical School and Professor of Surgery. Formerly Professor of Surgery at Harvard University.

I find myself in a world in which the application of scientific method has rapidly and extraordinarily developed evidences of natural laws which are apparently the basis of the present universe. This progress has of late years been so rapid as to at least justify the view that we are able to discover basic laws which experience shows to be correctly interpreted. I think we are justified, therefore, in assuming that we are living in a world of laws which we may call "natural laws" but which I cannot distinguish under that title from what I should call the "laws of God." This would appear to me to indicate that the laws of God are in general rational and progressive; that things do not happen by accident but under the control of law. From this I think one may reasonably infer that the extraordinarily universal belief in immortality which clearly has influenced the human race from its earliest period cannot be accidental and in an orderly world should not be unreasonable.

It does not seem to me conceivable that in a rational world things should behave in an irrational

and unreasonable fashion and I, therefore, assume that those people who have lived in such a way as to have what one might call a "high replacement value" are entitled to assume that they will not be cut off and disappear utterly from a universe in which they have been and in which they may be assumed to appear of value. This is as far as my rational processes will allow me to go, but it seems to me that the evidence of immortality is at least as complete as that for many other laws of God (or laws of nature) in which we place full confidence.

DR. DAVID J. DAVIS, M.D., Ph.D., Dean, College of Medicine, University of Illinois, and formerly Professor of Pathology. Dr. Davis is Director of the Chicago Institute of Medicine, and of the Tuberculosis Institute, and a distinguished representative of the medical profession.

Mortality does not imply deletion or destruction or annihilation of matter or energy; nor of anything else of whose existence we have scientific proof. Hence it is not difficult to believe in immortality in some form. Immortality implies change but change is the most evident and striking property of practically everything with which science deals. The present day dynamic viewpoint of science places the scientist in a position which enables him to conceive and perhaps understand ideas which formerly were quite beyond his range of concepts.

Immortality then implies a change which is in harmony with our fundamental conceptions of a dynamic world. Evolution also testifies to the perpetuation of both matter and mind. Such conceptions are not in conflict with religious conceptions; indeed they conform to them from those of primitive man on.

We may think of Immortality as an attitude of hope and faith in the future. Surely the scientist and especially the physician will find no difficulty in conforming to this attitude. It is the essence of the spirit of all his labors and accomplishments.

As a philosophy of life and as a practical religion, Christianity to me is far more satisfying than that of any other system or belief of which I am aware. It seems to be so to the great masses of human kind who have achieved a certain state of intelligence and who have developed or acquired a reasonable degree of human sentiment.

✓ MARY WHITON CALKINS, Litt.D., LL.D., the well-known Professor of Philosophy and Psychology in Wellesley College. The distinguished author is well known in academic circles by her popular texts: "The Persistent Problems of Philosophy," "A First Book in Psychology," etc.

I believe that the human self continues to exist after the event called death. For, (1) I hold the idealistic doctrine that all reality is mental. Accord-

ingly, I conceive my body as a complex experience (an "idea") including not only organic sensations but visual and tactual sensations shared with other people and serving as sign of *me*. Death, or the dissolution of the body, is therefore simply the loss of a familiar percept common to a group of selves. Such a loss is a familiar experience, but it involves no ending of personal existence. This consideration seems to me to meet the most effective argument against immortality.

(2) The positive philosophical reason for my belief in the continuance, beyond death, of the personal life is that of Kant and Royce. I believe that a man may know himself as bound by a duty, a moral obligation; and I believe also that it is of the very nature of duty to be endless—that every duty performed creates a new duty, a fresh obligation. Therefore no time-limit can be set to the life of any genuinely moral self.

WILLIAM ALLEN WHITE, the well-known and popular editor of the "Emporia Gazette," and author of "God's Puppets," "In the Heart of a Fool," etc.

I realize, of course, that any man's views on this subject must be formed by an act of sheer faith; a man's views will be governed almost entirely by the background of his philosophy. If he feels the injustices of this world need a balancing award or retri-

bution, his faith in immortality will rise. If, however, he feels that this life is a justification for itself, he may not care about immortality. My feeling and faith is that human consciousness being a climax of a long progression which viewed in a large way indicates progression, probably will have another phase. The progression it seems to me has not ended.

What the next phase will be, I do not know. I cannot guess. I do not try to imagine. A fish could not imagine a man, nor a man, who is a little lower than an angel cannot foresee the next station in his long journey.

PROFESSOR EDGAR S. BRIGHTMAN, the brilliant successor of Borden P. Bowne as Head of the Department of Philosophy at Boston University.

It seems to me that the fundamental, and only important, reason for belief in immortality is our belief in God. If there is reason to believe that God is good, as I surely think there is, then there is reason to believe that he will not wantonly annihilate any truly intrinsic value; and every person is surely such a value. This, it is true, leaves open the question as to whether every being born with a human organism is truly a person, i.e., a self—capable of realizing value. Surely every person, in this sense, must be an undying and growing part of a world controlled by a good God.

DR. HANS DRIESCH, the well-known vitalistic biologist and Philosopher of the University of Leipzig, and author of "The Philosophy of the Organism," "Ordnungslehre," "The Problem of Individuality," etc.

I think it is very probable that telepathy among living persons is a fact. This, however, would not yet prove personal immortality, and it seems to me that we are unable to decide this question in a definitive way, for we cannot come out of our Ego, that means the realm of our personal experiences, and there is nothing but certain indices of the existence of some thing in itself. As to my personal opinion, I believe that (personal) immortality is more probable than its reverse.

The questions you ask me I can answer in the affirmative: Yes, I am regarding the problems of so called "Psychical Research" still as very important, nay, as the *most* important problems of all human knowledge. And I am convinced that such facts as telepathy, mind reading, clairvoyance, telekinesis, and materialization *do exist*. I have had my own very excellent experiences at Munich, London, and Paris. As to the spiritualistic hypothesis, i.e., the problem of immortality, I am sure that this hypothesis is a legitimate one. It is, however, an "hypothesis"—not without a certain probability.

RICHARD T. ELY, Research Professor of Economics in Northwestern University, and the well-known author of "Outlines of Economics," "Studies in the Evolution of Industrial Society," etc.

We human beings are so constituted that we cannot think that something comes from nothing. We are far more than the material out of which our bodies are made. We have hopes and aspirations that are limitless. We must think that there is some cause of the external world and of ourselves including all of our powers. The cause of all we name God.

Now something else: There is endless misery in the world, but also a great deal of happiness. There is, as Matthew Arnold has said, "a power that makes for righteousness." But there is not only a power that makes for righteousness, but there is a power that makes for progress and increasing human happiness. While we cannot explain all the misery and wickedness of the world, we do see evidences of beneficence in the conquest of evil by the good.

Constituted as we are with minds and souls projecting aspirations into infinity and desiring ardently a continued existence we cannot feel that this all comes to nothing. We feel that the power that has made us has made us immortal.

JOHN MUIR, the famous explorer and naturalist, who labored so many years in the cause of forest preservation, and whose books, "The Mountains of California," "Our National Parks," etc., are dear to the heart of every lover of nature.

God is making the world, and the show is so grand and beautiful and exciting, I have never been able to study any other. Nor do I fret about this ignorance of future life, being willing to take one world at a time, since the Lord of this is also Lord of every other. And surely none who has enjoyed God's glory and goodness on earth need look forward to any other without boundless trust and a thankful heart.

Among present day authorities and research workers in the field of psychology, EDWIN D. STARBUCK, Professor of Philosophy in the State University of Iowa, is an outstanding figure. Author of "Psychology of Religion," "Moral Education in the Public Schools," etc.

I have come to let the belief in immortality become softened and swallowed up in the greater fact of trust in a seemingly somewhat ordered universe. This is the only road I have found to peace of mind, and I have now reached the point at which I am entirely happy to pass over the problem and to trust that however it comes out it will be for the best, no matter whether or not it conflicts with myself regard-

ing impulses. I am confident in my own mind that most of our worry over the problem of immortality is due to an ego-centric consciousness that refuses flatly to give up its own identity, which has taken the place of a God centered consciousness.

WILLIAM HANNA THOMSON, M.D., of New York City.
Physician to Charity and Roosevelt Hospitals; and author of that important book, "Brain and Personality."

With reference to personal immortality I would say that Man is as invisible as God Himself.

No part of our physical frame is a part of our inner and real self. When a leg is cut off no part of the personality is amputated with it. And now medical science demonstrates that the part of the physical frame called the brain is never the source of a single thought but only the instrument of the invisible thinker as the hand and foot are.

In the classic shades of Princeton we hear a voice today, clear and strong, in the person of WARNER FITE, the accomplished professor of Ethics. The message of this scholarly and profound thinker is brilliantly set forth in his books, "Individualism," "Moral Philosophy," etc.

I do not believe in the finality of this world of fact. I cannot but suspect that it is only one among others of the creations of the human imagination, not

really false, yet by no means exclusively true—true only for a special purpose. Yet when I try to “read my title clear”—well, I do not want any of “the mansions in the skies” that have ever been presented to me in the name of immortality. They are all a kind of mockery of what I think I do want. And when I ask what I do want, I can only suggest it (nothing more) by quoting again that passage from Pater’s *Essay on Pico della Mirandola* where he says: “For the essence of humanism is that belief of which he seems never to have doubted, that nothing that has ever interested living men and women can wholly lose its vitality—no language they have spoken, nor oracle beside which they have hushed their voices, no dream which has once been entertained by actual human minds, nothing about which they have ever been passionate, or expended time and zeal.”

That is, I want to find a heaven in which it will be seen that no man who has ever really lived has really died. I cannot find it in any of those pseudo-earthly immortalities—in the form of undying fame, or of permanent contributions to social welfare, or what not—that are being offered us today.

Grant, if you please, that anxiety for immortality is the special preoccupation of youth, what does this mean? Only that the desire for immortality is absolutely one with the desire for life itself.

The name of SIR OLIVER LODGE has become a household word—an unquestioned authority in the realm of science, and one of the most eminent thinkers of the day.

I think it must be generally known that by reason of a mass of cumulative evidence I have become thoroughly and absolutely convinced that the human soul or character or personality survives the death of the material body, which was its temporary instrument. It is not the material brain that thinks and feels and loves, nor is it the brain that remembers, though all these psychic happenings doubtless have a physical concomitant. When the instrument is damaged or destroyed, manifestation ceases to be possible, and the individual goes out of our ken, but not out of existence. It might have happened that the demonstration of continued existence was impossible, but under certain conditions it has been found by experience to be possible, and upon that evidence my conviction is based.

✓ BOOTH TARKINGTON, the celebrated author of "Penrod," "Mister Antonio," "Women," etc.

Have I a spiritual essence, an identity and consciousness that is not my brain and body? If I have, then it would survive the dispersal of the body and the movement of the body's life, into other forms. Now, in answer to this question we have the brain

worshippers on one side saying "No"; the agnostics in the middle, sturdily insisting upon their ignorance; and the mystics on the other side, answering "Yes."

We have just spoken of those who say "No." They have always said "No," and they have always been wrong. Who are the mystics, those who say "Yes?" They are the savages, the intuitive, the spiritualists, and that increasing number of scientists whose study of psychic phenomena has convinced them of the fact of personal survival. Those who say "Yes" are the prophets of all the great religions, with their priests and followers who died in the faith or live in it now—all those myriads of millions of people who have accepted any of the great religions or accept one now. Those who say "Yes" are those who like Plato know that they do not consist wholly of brain cells. Finally those who say "Yes" are those who have perceived order and system and direction in the Universe.

Where there is system and plan and design there cannot be chance, there must be the Designer. So we who have perceived the Design as the intentional work of the Designer—and I see no option to perceive anything else—we are sure that the hope of survival implanted in all those billions of the Designer's human creatures must be a part of the Design, and an intuition of a part of it. That hope would not have been so universal were there no

meaning in it—not in a Design. The Designer does not waste the hopes of man. He gave them to man to use. (*The American Magazine* of June 1925: "Looking Forward to the Great Adventure")

✓ Among present day philosophers few are more profound, or have higher qualifications and fitness than RADO-SLAV A. TSANOFF of Rice Institute. Among his contributions to philosophic literature "The Problem of Immortality," and "Aspects of Modern Pessimism," deserve special attention.

The belief in immortality in the history of the race is thus an expression ever more mature of man's self-recognition as a pilgrim in quest of eternal worth: this eternally forward-reaching character is the essential and inexpugnable characteristic of intellectual, æsthetic, moral and religious experience, and no amount of mechanistic argument can reason it out of this world. How a personality is to be realized and active apart from its bodily medium, is an amazing puzzle. But that unique personal worth, that self-conscious activity, devotion to unrealized ideals, that this is all episodic and ephemeral in the universe, is a thought even more amazing, grotesque and inconceivable. Our minds are bound to react against this idea of the extinction of value as they react against the idea of the utter annihilation of matter.

WILLIAM ELLIOT GRIFFIS—Formerly Professor of Physics in the Imperial University of Tokio, and the popular author of the well-known books, "The Mikado's Empire," "Brave Little Holland and What She Taught Us," "Bonnie Scotland," etc.

In my time of life I do less reading and more thinking than ever, and frankly confess getting more light on communion in thought with the Master of the Ages, than on all the modern books written by men, who are mostly the victims of their own profession or absorbing activities making them one-sided. What shaped the body before birth will shape the new home of the spirit after dissolution of the flesh.

Immortality to me ("in the evening time [of life] it shall be *light*"), is less a matter of logic, or reasoning or even of Church Doctrine, than of *Vision*. I see life unending to those who follow in soul Him "who only hath immortality," and I see it is His *gift* to those who are his own.

The letter from the lamented HERMANN SIEBECK, Professor of Philosophy in the University of Giessen, and the representative of the New Kantianism, needs no further introduction than a reminder of his famous "Philosophy of Religion," and of "Goethe als Denker," etc.

I have been particularly interested in the view of a future life based on the fact of a longing to know.

Since this remains far behind its goal under the most favored conditions in this life, there comes up ever and again the wish, and with it the thought of a new existence in which there is the possibility of advancing farther in knowledge. Without that, this dominant striving in man appears rather as a problem without the possibility of an actual solution, as a (prospect) without realization, hence ultimately as an illusion.

In the academic world no name is better known than that of JAMES H. TUFTS, Head of the Department of Philosophy and Dean of the Faculties of the University of Chicago. Editor, "International Journal of Ethics."

Whether beneficent purpose requires persistence of the individual consciousness is a question which I cannot answer. One may individually have a greater or less degree of hope in the matter, but it seems to me one should not assume that such persistence is a necessity to the universe of spirit, however strongly he might himself desire it.

Practically it seems to me that the most important thing is to live the life of the spirit as fully as one can, believing with Socrates that no evil can come to the good man.

EDWARD DOWDEN, the eminent professor of English literature in the University of Dublin, is well known to all lovers of literature. His "Robert Browning," and "Shakespeare: His Mind and Art," are masterful interpretations and outstanding authorities in every library.

As to this question of individual conscious life persisting through death, there was a time, lasting for months, during which it haunted me in a feverish way, not at all as regards myself, but because strength and sweetness that had been near to me had passed out of my reach and sight. Then gradually the feeling grew up that for some certainties—this way or that—one has to wait, and that one should wait in a spirit of self-possession, not in a fever. Perhaps the disposition to accept the transitory comes partly from making one's life too exclusively out of transitory things—which of course we have all in great part to do—but anything one lives in that is not affected by time seems to carry oneself with it, and, as such things can only be made real to one as a personal, conscious being, to carry one's personal consciousness along with it. This is a little like the psychology of love when lovers say that they love "for ever," for the moment at least they seem emancipated from time and change—and so with higher loves than that of boy and girl.

The Christian of course has his grounds of belief which satisfy him. The attitude of the Theist might

well be entire trust, not in immortality as a fact, but in the Being in whose hands we are, and to whose will we resign ourselves with assurance. This if it doesn't meet the onset of the problem directly, takes it on flank, or rather envelopes it on every side, and a victory in this way is happy in being free from all mere egoistic anxiety.

To the student of Philosophy the name of J. H. MUIRHEAD of the University of Birmingham, England, is a household word; and as the Editor of the well-known Library of Philosophy, and author of many books, his scholarly utterances and great wisdom have been fruitful in stimulating vigorous intellectual and spiritual activity.

I still hold that belief in the "values" of truth and goodness is the important thing. Any argument for survival must rest ultimately upon this. I believe also that this implies the ultimately spiritual nature of the world—though a "personal God" is another proposition. A believer in the reality of "God's Will" in any intelligible sense of the phrase should be willing to leave the issue of immortality to Him. "If it is His will" must be the ultimate attitude. But I think that more may be said for the substantiality and "safety" of the finite soul that has become one with this Will and so deepened its hold on what is substantial in the Universe than when I wrote before.

JOHN P. MAHAFFY of the University of Dublin. His masterful portrayal of Greek life, and keen, sympathetic interpretation of the Greek spirit, have fitted him in an unusual degree to sound the depths of the heart of man.

I myself feel that if the world is governed by any moral intelligence at all, there must be some compensation hereafter for the great cruelties and injustices of life which are unavoidable. And this I commit to that power which can rectify them, fully convinced that the everlasting punishment of mortal and fallible creatures (he created) would be an injustice wholly impossible to any governor of the world. In any case, the moral law holds good for this world, and to do justice and love mercy have their own infallible rewards here. It seems to me that when you take it in this way, the question of what will be our future state is no longer vital. If God be good and just, he will see justice done in this respect.

LORD AVEBURY (RT. HON. SIR JOHN LUBBOCK), the late Commander of the Legion of Honor, and Vice-Chancellor of the University of London. The famous author of "The Pleasures of Life," "The Origin of Civilization and the Primitive Condition of Man," etc.

If this world is intended as a probation, does it not follow that as man becomes more reasonable, he must

become more doubtful; otherwise Life would cease to be any probation; good conduct would sink to mere calculation, and cease to be any indication of virtue.

Like you I hope for a future life, and think it is well on all accounts to cherish the aspiration.

ALFRED RUSSEL WALLACE, the world-famous authority whose long life was occupied with natural history, social science, and scientific literature—sharing honors with Darwin; and who has spoken to us with great wisdom in his many books—"Natural Selection," "Man's Place in the Universe," etc.

It is generally impossible to *prove* the reality of a future life to those who are disinclined to believe it, and who either have not the opportunity or will not give the time and attention and cost necessary to obtain the evidence. Volumes have been written trying to prove it, but they usually satisfy none but those already disposed to believe.

The firm belief I now have was a very *slow growth*, through observing fact upon fact for many years, and reading *all* the best literature on the subject, as well as having frequent communion with other spiritualists—men of character and intelligence equal to myself—not the poor deluded fools they are often represented to be.

It is as strange to me as you that good and great men like Ingersoll, and like our George Eliot,

Miss Martineau, and Frederic Harrison, the leader of the English Comtists, should all have expressed their disbelief in a future personal existence, and almost glory and delight in it!

It is, I think, because none of them ever witnessed any *fact* to startle them out of their materialistic convictions, and compel the belief that mind *can* and *does* manifest itself without a material body.

The statement of L. P. JACKS, Principal of Manchester College, Oxford; and Editor of "The Hibbert Journal," is of unusual value and suggestive of new and important lines of thought.

I have found as a matter of experience, that arguments in favour of Immortality do not convince disbelievers in it; but rather tend to harden them in their opposition to it—at least that is the case with philosophical arguments. I am inclined to think that belief in immortality does not require much public profession, and is more likely to arise when it is left to private conviction.

I believe myself, in the survival of the human personality after the death of the body for those who are worthy of it. About those who are not worthy of it, and there are such, I am by no means so confident.

JOHN GRIER HIBBEN, the illustrious President of Princeton University, and author of many well-known textbooks in Logic and Philosophy.

It is a significant fact that in the midst of the whole animal creation there has appeared one species, man, who transcends objective nature by speculating upon it and entertaining an idea of the first cause of it all, and projecting his own life into a future beyond. I realize that this is not proof, but it is a strong intimation of the unique character of man, which seems to me to assure a future in which the animal creation as a whole cannot partake. I came across recently a sentence of Dr. Johnson's quoted by Boswell, "The belief of immortality is impressed upon all men, and all men act under an impression of it, however they may talk, and though, perhaps, they may be scarcely sensible of it."

BORDEN P. BOWNE, the lamented Professor of Philosophy in Boston University. His brilliant and scholarly textbooks on "Theism," "Ethics," etc., are an enduring contribution to philosophic literature.

I am a monist in this sense: There is one fundamental being of a rational and spiritual nature on whom all else depends. The physical system has only phenomenal existence. It is simply the divine activity going forth in accordance with divine ideas.

I believe that personal idealism is the only key to

philosophy, as opposed to mechanical naturalism on the one hand, and to Hegelian and other abstractions on the other. Personal immortality is the only thing worth talking about. All other sorts are only rhetorical. The conviction of personal immortality is not founded on any single argument—it is a function of the entire man, and must always have a personal character on that account. Arguments against it are purely negative and have no positive value. Criticism destroys knowledge, but it makes room for belief.

A message of the greatest value and significance comes to us from India—from the REV. PROTAP CHUNDER MOZOOMDAR, the far-famed missionary of the Brahmo Samaj—an apostle of the New Dispensation, and ordained Professor of Christianity by Keshub Chunder Sen of the Tabernacle of the New Dispensation—also Editor of “The Theistic Quarterly Review,” and author of the remarkable books, “Heart Beats,” “The Oriental Christ,” etc.

The whole thing is centered in man’s higher experience of life in God. There is no spiritually minded man who has not had intervals, long or short, of this transcendental life. When in this almost superhuman state, the human soul is, in one sense, absent, free from the body; absent from the world, or if present therein, present in a spiritualized sphere that changes all and invests all with the great, unearthly glow, mastering and commanding the senses, served and

elevated by all material and human things; the soul finds the earth no longer earthy or transient or illusive, but the living home of God, where the soul abides with Him. Ceaseless repetitions of this experience aggregate into a state of being, which to me, is the very sense and essence of immortality.

PÈRE HYACINTHE LOYSON, late Head of the Gallican Church of Paris; preached the Advent in Notre Dame beginning in 1851, and later a Curé at Geneva (his old church of St. Germain at Geneva) was considered the greatest of Catholic orators or preachers of his time.

I am happy to say that in my theological and philosophical convictions, I ever—and I may say, more than ever—hold to the grand and self evident fact of a Living and Personal God.

As to *personal immortality* it is the logical sequence of a Personal and Paternal God. On this I have no doubt whatever.

It is not only because I am a Christian that I believe in eternal life, which is revealed and promised to us in the Gospel; it is because I am a human being, and because, as such, I know and feel myself made for the beauty, fulness and permanence of being and of life. It is here not at all a question of a coarse need of egoism, but of the noblest, most profound and most indestructible laws of our intellectual and moral nature.*

ROBERT J. THOMPSON, the distinguished Diplomatic Envoy of President McKinley to President Loubet of France; and author of "Proofs of Life after Death."

Personality is individuality; and the personal ego is the individuality conscious, potentially of itself—"cogito ergo sum." I say potentially, because, I believe the greater part of our consciousness is submerged and may not, for some reason or other, come to the surface in our present form of existence.

C. LLOYD MORGAN, D.Sc., LL.D., F.R.S., Professor Emeritus and former Vice-Chancellor, University of Bristol, England. Author, "Animal Life and Intelligence," "Emergent Evolution," etc.

It seems to me that the only tense we can use with regard to immortality is the universalized present. My belief is (for what it is worth) that *I am* immortal (The Hebrews of old had the essence of the conception in their "I AM"). Even with respect to the reality underlying natural laws we have the conception. We don't say that the law of gravitation *was* or *will be*. We say that it *is*. It is only the particular phenomenal manifestation to which time reference applies. My bodily changes and my psychological sequences are manifestations in time. But I conceive that they are manifestations of something which *is*. Hence I prefer to express my belief in the form *I am immortal*. This is the spark of the divine fire within

me. The use of the universalized present tense in many passages in the Gospels is noteworthy: "The Kingdom of Heaven is within you."

If it be part of the Constitution of the deeper universe of underlying spirit that my Ego shall at my death be in some way merged in the universal Ego—so be it. I have sufficient faith in the underlying Cause, whom I can still call God, to leave the matter confidently in His hands.

EDWIN MARKHAM—the famous author of "The Man with the Hoe," and the Dean of American poets. From his oration at the funeral of the late President and Co-founder of the Funk & Wagnalls Co., Mr. Wagnalls.

That we should survive death is not to me incredible. The thing that is incredible is life itself. Why should there be any life at all? Why should this world of stars have ever come into existence? Why should you be here, why should I be here this afternoon? Why should we be here in this sun-illuminated universe? Why should there be green earth under our feet? How did all this happen? This wonder that we know, this is the incredible thing. What power projected it all into existence? This challenges my faith, excites my astonishment, lifts me to the ineffable.

Some Power has called us here out of the unknown. We did not come of our own wills. Some

Higher Power has evolved it all. And the power that has caused this revelation of wonder and mystery can easily have prepared for us another surprise beyond the shadows of death. And I believe that this stupendous Power we call God has created a world beyond this world, a world of spirit for the spirit of man.

SIR HALL CAINE, the celebrated author of "The Christian," "The Eternal City," etc.

My belief in a personal immortality is the only logical sequel to my belief in a personal God. My belief in a personal God is based on the same grounds as those of the Greek philosophers who wrote five hundred years before Christ.

An impersonal immortality would divorce the hereafter from the life of the present. It would reduce the sense of personal responsibility; diminish the sense of sin, and practically wipe out the hope of redemption. It would take the heart out of the world and resolve humanity into the elements.

FRANCIS G. PEABODY, the honored Professor of Christian Morals in Harvard University, and author of "College Chapel Talks," etc.

I concur entirely with the noble words of Dr. Martineau at the close of his "Study of Religion." We are, he says, at the "first station of an unfinished

system, and it irresistibly suggests a justifying and perfect sequel. The vacillations of our moral nature are in harmony with those of the intellectual and spiritual, distinctly reporting to us that we stand in Divine relations which infinitely transcend the limits of our earthly years."

THE REV. W. H. R. FAUNCE, D.D., LL.D., President of Brown University, former minister, Fifth Avenue Baptist Church, New York City, and President, World Peace Foundation.

My faith in immortality—the clear conviction that "I shall not all die"—grows deeper and more assured every year. But as to the exact form which the life beyond may take, we know little or nothing. The imagery of the *Book of Revelation* and of Pilgrim's Progress no longer satisfies: it even repels us. Harps and crowns and psalms and a chorus that rests not day or night—that would be intolerable. On the other hand a mere prolonging and expanding of our present daily tasks is equally unthinkable. Jesus wisely refrained from pictorial description, and simply said: "Where I am ye shall be also."

To believe that the whole process ends in zero and the human race is to be snuffed out in the dark—that is to be credulous beyond the bounds of reason; that is to deny that reason exists at all.

PROFESSOR R. M. WENLEY—Head of the Department of Philosophy in the University of Michigan. Author of "Modern Thought and the Crisis in Belief," etc.

Personal immortality may be a defensible inference from ethical premises—I am so inclined to think myself. But the question, it seems to me, is one on which philosophy proper must keep silence. The difficulty is that so-called advanced men take a negative attitude. They have no more right to do this than have the so-called orthodox to take the other side.

The argument may be put thus. Human life is not a fact of a universe dominated by a simple mechanical determination. It is not a *progressus ad infinitum*, in which each stage is necessitated by the preceding. It is a self-determining unity, the condition of time, one whose end, therefore, is part of the Eternal Being, and is in its very nature intrinsically eternal. Further, it envisages its end as already realized partially in socialized groups, and in essence it thus makes for what may be called, with complete literalness, the Kingdom of Heaven. This is the argument from the moral circle; and it appears to me irrefragable.

REV. WILLIAM R. MOODY, Litt.D., noted educator. Since the death of his father has had charge of the Northfield Schools founded by the latter. Author of "The Life of Dwight L. Moody," and editor of the "Record of Christian Work."

It is inconceivable that a Creator should conserve energy in the physical world, and ordain in the natural world continual resurrection in nature, and allow His highest creation, a human personality, to become extinct. It would be an inconceivable travesty. My belief, therefore, founded upon Christian doctrine, and confirmed in all that I see and read in science, has led me to a firm conviction that life here is but a schooling for higher service.

REV. WILLIAM HENRY McMASTER, D.D., LL.D., President, Mount Union College, Alliance, Ohio, and President of the Ohio Council of Churches.

I believe in Immortality with all my heart. I believe in it the same way that Lindbergh believed he would fly across the Atlantic Ocean. I dare to believe it with a spirit of adventure and daring! It makes no difference how foolhardy and reckless some other minds may consider it, I still believe in the survival of personality. I cannot demonstrate it, but I can believe in it. .

Among the great minds of earth, but few have won the confidence and esteem enjoyed by the late CARL HILTY—Professor of Constitutional Law in the University of Bern, and member of the Swiss House of Representatives.

This matter will always remain only a conviction which cannot be transmitted by the methods of reason, but must become alive in the individual man. Only so much may we assert, and quite in general, that without such a continuation or such a purpose, all human life would have but little sense and reason, and would not be worth the trouble connected with it.

FRIEDRICH PAULSEN, of the University of Berlin, whose brilliant "Introduction to Philosophy" and the "System of Ethics" have exerted a world-wide influence.

This personal life of the spirit is so much the only thing to which absolute worth pertains that it is simply impossible for us to think that absolute reality does not also pertain to it. That spiritual personal life can be, as it were, extinguished and thrown away by reality, as if it had never been, is, to speak with Kant, a moral absurdity over which no thinking of logic or natural science can lead us. And the differentiation of a world of sense and time, from a reality existing in itself, super-sensual and super-temporal, eternal, gives a plan, or model for the conception of the eter-

nity of the spiritual life. So much may philosophy say about a matter which has its real presentation in religious belief.

GEORGE A. COE, formerly Professor of Religious Education in Teachers College of Columbia University—a recognized authority, and author of the notable books, "The Religion of a Mature Mind," "Psychology of Religion," etc.

Whenever I behold human life that appears to be worthy of survival, there hope of survival springs up; wherever unworthy conduct appears, there even the desire for survival is dampened.

Inasmuch as the great worths of life are found in fellowship in the search for truth, in mastering the conditions of existence, in æsthetic realization, and in play, I look chiefly to our social experience for a clue to the meaning of our existence. Whatever, like the late war, destroys fellowship tends to make it appear that mankind is not worthy of survival.

CHARLES W. ELIOT, Ph.D., LL.D., late President of Harvard University, and America's "Grand Old Man."

The wisest men who have tried to describe Heaven and Hell have either dealt in vague images and symbols, or have drawn pictures of intolerable conditions, whether in Heaven or Hell. Elysium, or

Paradise, or the New Jerusalem, as described in poetry and in revelation, would be intolerable to the civilized and reasonable human being.

Under these circumstances it seems to me that one may most wisely content oneself with the natural joys which are possible in this world without the assurance of personal immortality, and that human society may most wisely seek justice and right in this world without depending on any other world to redress the wrongs of this.

The renowned LORD KELVIN, late Professor of Natural Philosophy in the University of Glasgow.

The perception of every one of the human race of his own individuality and freewill seems to me absolutely to disprove all materialistic doctrines and to give us scientific ground for believing in the Creator of the universe, in whom we live and move and have our being.

JOHN FISKE, the famous Harvard Lecturer and writer on Philosophy and History, whose books, "The Destiny of Man," "The Idea of God," etc., are known the world over.

As to immortality, I have an unhesitating faith in it, and trust in God that it will be as it ought to be, and seldom worry myself in speculating about it.

NEGATIVE AND AGNOSTIC

MAURICE MAETERLINCK, Belgian Dramatist. Author of "The Blue Bird," etc.

I do not believe that individual immortality, that is to say, the eternal continuation of our "me," such as it was on this earth, is possible. I add that such a continuation, of all the misfortunes that could reach us, would be the most appalling, and that annihilation, which, moreover, is no more possible, would be a thousand times preferable to it.

RUPERT HUGHES, Novelist and Biographer. Author of "Destiny," "The Golden Ladder," "George Washington," etc.

I should love to live forever on this earth with all its faults and failures, if I could keep my wits about me. I should love to live forever in paradise, though my paradise would by no means be the playing of a harp and the singing of hallelujahs eternally.

But I try to keep my hopes, desires and fears from determining my opinions. I once believed, as a child, in a bodily immortality in the New Jerusalem. Later I could not even imagine such a thing. Then I was tempted to believe in a bodiless existence of the soul

somewhere. But I ceased to be able to cling to the picture of myself as something like a puff of smoke only not so much as that.

Conversely enough, the gradual arrival at this belief, if it is a belief, has not in the least affected my naturally cheerful disposition. I am still, as always, the happiest person I know, and it amuses me to see melancholiacs-in-spite-of-themselves telling me that if they lost the belief in a hereafter, they would be horribly unhappy. They are horribly unhappy as it is, believing what they say they believe. Also, I know many very cheerful people who believe in immortality. It is not a matter of opinion but of nature and personality.

I believed and was happy. I disbelieve and am happy. How any one could look forward with calm to a division of his family and friends between heaven and hell, is even more incomprehensible than why any God with the power to create men should ever create hell.

I am sorry if what I have written disappoints you. It disappoints me more, for there are so many things I should like to do if I had eternity.

CLARENCE DARROW, Lawyer and platform lecturer. Author of "Crime, Its Cause and Treatment."

I do not consider that the question of immortality is even debatable. As well might one discuss the

question of whether a lump of coal burned in a grate was still somewhere in its present form, or whether beefsteak is a part of the original cow after it has been eaten, or whether a soap bubble is still a soap bubble after it has burst into a million fragments.— If there is a question about immortality there is a question about the existence of a moon or stars; there is a question about the conversion of heat into power, of dead matter into fertilizer, of the sense of smell and sight, of the integrity of reason. The origin of the absurd idea of immortal life is easy to discover, it is kept alive by hope and fear, by childish faith, and by cowardice. No one needs to write a book to prove immortality; if in the endless volumes on this subject and the universal experience of the ages one *real* fact could be pointed out that would prove that dead people will live, the world would accept it without further proof. If this question is not settled, then no question however simple was ever settled.

ELBERT HUBBARD, of Roycroft fame, author of "The Message to Garcia," "Little Journeys," etc.

I have observed that old people and people who are stricken by the wing of death are not at all concerned about this question of living again. It is only in youth and in health that we desire to live forever. After one has tasted of experience he doesn't necessarily sicken of life at all, but he is quite willing to drop out of the game and give a baby a chance.

LUTHER BURBANK, Naturalist and Author.

I do not believe in man-made theories of the immortality of the soul; I believe in the immortality of life which nature proclaims. I do not worship the God of the dogmatists, who is many variations of a legend of God; I worship the Omnipotent Force that I find back of the beginnings of all life and beauty and good.

It seems to me that time spent in worrying about their souls and their after-life has prevented many millions of men from doing their work in the world, standing up to circumstances, facing out difficulties, conquering personal weakness and faults, and has kept them from rolling up their sleeves and glorifying God by doing something for themselves and their families and the race! I do think that we have had too much anxiety about the end of the world, and not enough about the first of the month.—From contribution to the symposium in "McCall's Magazine."

HENRY L. MENCKEN, Editor of "The American Mercury," and author of "Prejudices," "The American Credo," etc.

Immortality without consciousness would obviously be absurd, and I can imagine no consciousness without the integrity of the physical organism. The evidences of survival amassed by spiritualists seem to me to be almost as preposterous as the evidences

and arguments put forward by theologians. I have been examining them carefully for many years; they leave me more convinced that death is the end than I was when I began. The only plausible argument for survival that I have ever encountered was put forward by the late Cardinal Gibbons. It was to the general effect that a belief in immortality is universal in man, that it is instinctive rather than logical, and that its instinctive character offers ground for believing that there must be some foundation of fact under it. But even that argument is full of holes. It is going beyond the facts, in the first place, to say that all men believe in immortality. I do not, and I know hundreds of other men who do not. In the second place, a universal belief is by no means evidence, for if it were, then the existence of dragons and phœnixes, not to say demons and witches, might have been established in the Middle Ages. Finally, I doubt that instinct is always, or even generally sound. It may be false and absurd, and even fatal, as every zoölogist knows.

The other arguments for survival seem to me to be palpably fallacious. The spiritualists offer evidence that should shock any intelligent schoolboy, and the theologians lay down dogmas that scarcely deserve to be discussed. In all such men there is an obviously eager desire to survive. But that desire is by no means universal. I lack it, and so do many other men. It is my hope, as it is my belief, that

death is the end. Life is pleasant and I have enjoyed it, but I have no yearning to clutter up the Universe, a shape without a habitation or a name, after it is over.

FRANKLIN H. GIDDINGS, Professor of Sociology and the History of Civilization in Columbia University; author of many well-known text books on Social Science.

The belief in immortality arose in the mind of primitive man out of his misinterpretation of his dreams, his reflected image in the pool, and the echo of his voice thrown back to him from the forest. It is kept alive now by wishful thinking and speculative metaphysicing (permit me to coin this desirable word) which it is quite impossible to verify or disprove. The alleged verification offered by the spiritualists and the psychical researchers looks to me like a morass of fraud and credulity. Personal immortality may be a fact, but we have no shred of evidence one way or another.

GEORGE SANTAYANA, famous author and philosopher:

Each soul at birth, and by its acquired habits, is wound up to go for a limited time in a specific way; there is a burden or task laid upon us by nature; as each part of this commitment comes up in turn and becomes urgent, we need to acquit ourselves of it; if not fully unburdened, we remain unhappy and

anxiously watch for some better opportunity to work out our will, and fulfill our innate destiny.

If the right task has been set and fulfilled, there is a great, natural and final quietus found in that respect up to that measure: and with old age even the physical machinery loses its momentum and dies down gently. For a man who has done his natural duty, death is as natural and as welcome as sleep.

BJÖRNSTJERNE BJÖRNSEN, the famous Norwegian poet:

It seems so unjust to many that there is no survival. When something so great and conspicuous as I have come to live, it must at least be for an eternity. It seems nobler to me to hide one's self and one's nudity, than to ask for anything more.

MAX NORDAU, noted author and physician:

Immortality is a fond belief, a childish hope, a flattering delusion, but nothing proves that it is more. Free will is another delusion. Our will acts according to iron laws and is determined by the unalterable and irresistible rules of causality.

✓ GEORG SIMMEL, Ph.D., Professor of Philosophy, University of Berlin. Author of "Einleitung in die Moralphilosophie," "Sociologie," etc.

I have not the slightest desire for a prolongation of this life. I am content if it passes away forever,

like the vibrations of a sound. It is of importance only that the world shall have become a little better because this life has been lived. Whether it be short, or long or eternal, is not the question, but only that it be of some value while it lasts.

PROFESSOR HERMANN OLDENBERG, the famous Orientalist and Philologist of the University of Kiel, Germany, and author of "Vedic Hymns," "The Oriental Religions," etc.

As my being had its beginning in time, so one may believe and expect that it will also have an end in the temporal sense. If I destroy a musical instrument, the metal and the wood or the ashes of the wood will remain, but the instrument has been destroyed. Thus there may remain some tangible evidence of our existence, but our consciousness as such may still be considered transitory.

THE HON. BERTRAND RUSSELL, English philosopher and author of "The A. B. C. of Atoms," "Education and the Good Life," etc.

As regards immortality, I see no reason at present to suppose that anything of the ego survives death. I regard the ego as an organization, like a football team; it seems to me as impossible that it should survive the dissolution of the body as that an army

should survive demobilisation. But I am prepared to alter this opinion if Psychical Research produces evidence that seems to me convincing, which I do not think it has yet done.

G. STANLEY HALL, Ph.D., LL.D., late President and Professor of Psychology, Clark University. Author of "Adolescence," "Senescence," etc.

The most essential claim of Christianity is to have obviated the fear of death and made the king of terrors into a good friend, if not into a boon companion, by this the most masterly of all psychotherapies.

Thus Jesus is most widely known as the Man of the Cross and the crucifix and even the fragments of the Cross are revered throughout the Christian world. In no other religion has the death of the founder had such prominence of efficacy. All the events of Holy Week have been wrought out in great detail by tradition and art. Its story is the world's great masterpiece of pathos. The ecstasy of the pass-over represents the culmination of the conquest of the death-fear by Mansoul. The gift of the Holy Spirit was simply the conviction that death itself was dead.—Senescence, pages 472, 473.*

As for the good old doctrine of personal immortality, we cannot yet escape the great law that the next life is compensatory. If men are wretched here,

*D. Appleton & Co.

the future becomes a refuge and grows not only actual but attractive; while conversely, if this life is rich and abounding, the next tends to fade. No Christian age was ever so heedless of the latter as our own. For most intelligent, prosperous women, and especially men, it has lapsed to little more than a mere convention or trope or fetish of an effete orthodoxy, and hell is at most only a nightmare of the past, a childish phantom. No priestcraft can longer make men content with misery here in the hope of compensation hereafter.—*Senescence*, pages 482, 483.

Tolstoi feared death all his life and writes: Nothing is worse than death, and when we consider that it is the inevitable end of all that lives, we must also recognize that it is worse than life.

But the fear of death and the forms of mitigating this fear are chiefly because man still dies young. If we had experienced and explored *senescence* fully we should find that the lust of life is supplanted later by an equally strong counterwill to die. We should have no immortality mania for we should be satisfied with life here without demanding a sequel to it. Had we lived out the whole of our lives and drained all the draughts of bitter and sweet that nature has ever brewed for us, we should feel sated. The fact is man is now cut off in his prime with many of his possibilities unrealized.—*Senescence*, 514, 515.*

* Courtesy D. Appleton & Co., New York.

IN VARIOUS MOODS AND STATES OF MIND

JOHN BURROUGHS, essayist and naturalist, the renowned author of "Wake Robin," "The Breath of Life," etc., writes.

What matters it? If our conscious identity does not continue after death we shall never know it, we shall not lie in our graves regretting it. If it does continue so much the better. No argument for it can satisfy you or me. Whitman once said to me that he would as soon hope to argue a man into good health as to argue him into a belief in immortality. He said he *knew* it was so without proof; but I never could light my candle at his great torch.*

JOHN GALSWORTHY, English dramatist and novelist. Author of "The Silver Spoon," "The Inn of Tranquility," etc.

"Personal Immortality,"—I think we shall never really know whether individual consciousness survives what we call death, just as we shall never know the very nature of the world, without beginning and without end, which we, fragments thereof fragmentarily apprehend. And I do not think it matters.

* The above letter also appears in the "Life and Letters of John Burroughs" by Clara Barrus.

Speculate and dream, search and experiment, have faith or have none—we shall never *know*. It is sufficient that we are, and can make the best and fairest job of being, while we are.

DR. FELIX ADLER, Head and Founder of the New York Society for Ethical Culture, in his letter of August 3, 1906, wrote as follows:

One must identify himself with objective interests—one must learn to love excellence on its own account in order to reach the assurance that that grain of excellence which may be contained in one's own self, is indeed a seed of Eternal life. I had almost said that one must be indifferent to Immortality before we can be quite confident of it.

DR. LORADO TAFT, L.H.D., Litt. D., our idealist sculptor, known to fame by his Midway Studios, is Professorial Lecturer on Art at the University of Chicago, and non-resident Professor of Art at the University of Illinois.

My "belief regarding the immortality of the soul"? I have no belief. How can I believe when I have no information upon the subject? We can hope, and guess, and argue, but belief seems to me impossible in such a case. If an agnostic is a man who does not know and honestly acknowledges this fact, then that is my classification.

The average human life is an argument against immortality. What is there in its drab monotony to demand endless prolongment? Eternity is a very long time. The infinite continuation of myriads of meaningless existences is to me unthinkable. There are stewardships, however, like those of some of my friends, lives so rich, so eager, so compelling, that they seem like unanswerable arguments for the eternal life. Their fruition should not be thwarted by death. They have earned immortality!

As the years of my pilgrimage increase in number the subject grows less and less important to me. If the Creator had intended us to know, we should have been informed. If there is a future existence I shall be there; if our dreams are not to be realized we shall sleep. I have faith enough to trust that all will be well. I know nothing of the "hopelessness and despair" that you attribute to my kind.

DR. JAMES F. BALDWIN, M.D., F.A.C.S., Surgeon-in-Chief of Staff, Grant Hospital, Columbus, Ohio, and formerly Professor of Clinical Surgery in the Ohio State University. Ex-President of the American Association of Obstetricians, Gynecologists and Abdominal Surgeons, and the Ohio State Medical Association.

I long since reached the conclusion that mankind knows no more about a future existence than does the smallest insect. Many volumes have been written,

unnumbered lives have been made miserable, thousands of people have been put to death by the worst possible tortures, but not a soul of us knows anything about the future.

Whatever faith you and I may have in the different concepts of future existence, as offered by the different schools of theology, we can both, I think, unhesitatingly accept the conclusion reached by the late distinguished Sir William Osler, and be content to be "Teresians." My own ideal has always been that in his life work the true physician should so conduct himself that if there be a future life, and if in that future life we know each other, we would be able to meet there face-to-face all the patients he had known here, with the full assurance that he had in all his work on earth done the best for each one that he could; that while undoubtedly with a good many the service was not all that could be desired, it was the best that he knew how to give, and that failure was not due to carelessness or culpable ignorance; that in the careful preliminary study of cases, in the performance of operations, and in care during convalescence, he has never made any distinction between the rich and the poor; that he has always sacrificed personal pleasure and comfort to professional duties; that he had never permitted himself to operate on any patient if he felt that a better operator were available; that he had never advised a surgical procedure of any kind unless he

felt that he would wish to have the same procedure carried out on himself if he were in the patient's place; that in the matter of fees he had always aimed to make his charges reasonable and in accordance with the financial circumstances of the patient, but with constant instructions to his bookkeeper to reduce or cancel charges if their payment would be a real hardship; that he had always aimed at the good of the public and of the profession; had never allowed his personal feelings to influence his professional acts, and had simply hoped that when the end came his friends could truthfully say that he had fought a good fight, had finished his course, and above all had "kept the faith."

With such a physician we can only echo the wish of Cardinal Wolsey:

". . . that his bones
When he has run his course and sleeps in blessings,
May have a tomb of orphans' tears wept on 'em!"

DAVID STARR JORDAN, Ph.D., LL.D., Chancellor Emeritus, Stanford University, Naturalist and Author.

As to the problem of immortality, science offers no decisive answer. Science rests on human experience (observation and experiment) tested and set in order. No one, so far as we know, has had such experience. On the basis of his own emotions, not knowledge, each one must decide for himself if he

decides at all. If in the ways of Nature (and there are no other ways) each of us is to live on forever, in spirit or otherwise, it will be so whether we will or no. Meanwhile we may trust to the ancient saying: "No harm can come to the good man, be he alive or dead." "Let God do His work, we will see to ours."

NEGATIVE QUOTATIONS
FROM BOOKS AND OTHER SOURCES (AT
SUGGESTION OF WRITERS IN MANY IN-
STANCES)

"Strange, is it not? that of the myriads who
Before us pass'd the door of Darkness through,
Not one returns to tell us of the Road,
Which to discover we must travel too."

—Omar Khayyam.

JOHN ADDINGTON SYMONDS wrote to Henry Sidgwick: Until that immortality of the individual is irrefragably demonstrated, the sweet, the immeasurably precious hope of ending, with this life, the ache and languor of existence, remains open to burdened human personalities.

In Dr. Tilden's Health Review and Critique for January 1927, we read that "On October 1, CLARENCE DARROW, famous lawyer, through one of the *Denver Post* reporters, startled the reading public by declaring: 'I shall be very glad when the time comes for me to die and I can get away from this bloodthirsty world. There is no peace, no rest—nothing but blood, more blood—for this wicked world.'"

The attitude of WALTER SAVAGE LANDOR is set forth in the famous epitaph which he wrote for himself:

“I strove with none, for none was worth my strife,
Nature I loved and next to nature art,
I warmed both hands before the fire of life,
It sinks, and I am ready to depart.”

In his Ingersoll lecture, “Individuality and Immortality,” PROFESSOR OSTWALD says: “Of course, it is objectionable to suffer illness or pain, and there are besides still many things that I should like to do or to experience before I die. . . . But after I have lived out the span of my life, the bodily ending will seem a perfectly natural thing, and it will be more a feeling of relief than one of sorrow that will come in watching the end.”

G. BERNARD SHAW presents another striking example of this same view-point:—“I have a strong feeling that I shall be glad when I am dead and done for—scrapped at last to make room for somebody better, cleverer, more perfect than myself.”*

In the Fortnightly Review of December, 1886, MR. HUXLEY wrote: “With respect to immortality! As physical science states this problem, it seems to stand thus: Is there any means of knowing whether the series of states of consciousness, which has been

* *George Bernard Shaw: His Life and Works*, by Archibald Henderson, p. 484.

causally associated for three-score years and ten with the arrangement and movement of innumerable millions of successively different material molecules, can be continued, in like association, with some substance which has not the properties of matter and force? As Kant said, on like occasion, if anybody can answer that question, he is just the man I want to see. If he says that consciousness cannot exist except in relation of cause and effect with certain organic molecules, I must ask how he knows that: and, if he says it can, I must put the same question. And I am afraid that, like jesting Pilate, I shall not think it worth while (having but little time before me) to wait for the answer."

✓
GEORGE BERNARD SHAW, English Dramatist and Critic.

On the subject of immortality perhaps the fullest and best expression is found in the opening of the Preface of his book "Misalliance," entitled "Parents and Children (Trailing Clouds of Glory)." The following quotation was made by permission of Brentano's, New York:

Human beings visibly wear out, though they last longer than their friends the dogs. Turtles, parrots, and elephants are believed to be capable of outliving the memory of the oldest human inhabitant. But the fact that new ones are born conclusively proves that they are not immortal. Do away with death and you

do away with the need for birth: in fact, if you went on breeding, you would finally have to kill old people to make room for young ones.

People with no imagination try to make things which will last forever, and even want to live forever themselves. But the intelligently imaginative man knows very well that it is waste of labor to make a machine that will last ten years, because it will probably be superseded in half that time by an improved machine answering the same purpose. He also knows that if some devil were to convince us that our dream of personal immortality is no dream but a hard fact, such a shriek of despair would go up from the human race as no other conceivable horror could provoke. With all our perverse nonsense as to John Smith living for a thousand million eons and forever after, we die voluntarily, knowing that it is time for us to be scrapped, to be remanufactured, to come back, as Wordsworth divined, trailing ever brightening clouds of glory. We must all be born again, and yet again and again. We should like to live a little longer just as we should like £50: that is, we should take it if we could get it for nothing; but that sort of idle liking is not will. It is amazing—considering the way we talk—how little a man will do for £50 . . . ; but the difficulty of inducing a man to make any serious effort to obtain £50 is nothing to the difficulty of inducing him to make a serious effort to keep alive. The moment he sees death approach, he

gets into bed and sends for a doctor. He knows very well at the back of his conscience that he is rather a poor job and had better be remanufactured. He knows that his death will make room for a birth, and he hopes that it will be a birth of something that he aspired to be and fell short of. He knows that it is through death and rebirth that this corruptible shall become incorruptible, and this mortal put on immortality."

H. G. WELLS, English Novelist and Historian.

The following quotation from his book "First and Last Things" (Courtesy of G. P. Putnam's Sons, New York and London) may well serve to acquaint us with his conclusions:

I do not believe that I have any personal immortality. I am part of an immortality, perhaps; but that is different. I am not the continuing thing. I personally am experimentally incidental. I feel I have to do something, a number of things no one else could do, and then I am finished and finished altogether. Then my substance returns to the common lot. I am a temporary enclosure for a temporary purpose; that served, and my skull and teeth, my idiosyncrasy and desire, will disperse, I believe, like the timbers of a booth after a fair.

SCHOPENHAUER, the founder of the modern school of philosophic pessimism, says:

To desire immortality is to desire the eternal perpetuation of a great mistake. Each individual existence is a definite mistake, a blunder, something that would better not have been, and the object of existence should be to end it.—“The World as Will,” Vol. II, page 561.

Oh, may I join the choir invisible
Of those immortal dead, who live again,
In minds made happier by their presence here.
Be the sweet presence of a good diffused
And in diffusion ever more intense,
So shall I join that choir invisible
Whose music is the gladness of the world.

—George Eliot.

In his contribution to the McCall Magazine symposium, the well-known dramatist and theatrical producer, CHANNING POLLOCK, author of “The Enemy,” has expressed his attitude as follows:

Few things interest me less than immortality: I am too busy here to care about the hereafter. The perpetuation of my ego, and of the egos of those I love, in streets of gold, or rivers of fire, or in the somewhat vague substitutes promised in more modern teaching, is not sufficiently important to serve as

bribe, or threat, or "wish that is father of the thought."

A vicarious physical immortality in our posterity is but a counterfeit of our being.

GEORGE SANTAYANA. ("Reason in Religion," Vol. 3 of "Life of Reason." Courtesy Charles Scribner's Sons.)

(Chapter 13)

A future life is a matter of faith or presumption; it is a prophetic hypothesis regarding occult existences.

(Chapter 14)

A vicarious physical immortality in our posterity or in the future of mankind on earth, always remains an unsatisfactory issue; what is thus to be preserved is but a counterfeit of our being, and even that counterfeit is confronted by omens of a total extinction more or less remote. A note of failure and melancholy must always dominate in the struggle against natural death.

The veteran French statesman—GEORGES CLEMENCEAU:

In the last chapter of his autobiography, "In the Evening of My Thought," completed just prior to his death, says:

"I cannot but believe that we shall come to accept death as we do life—as we find it." (p. 503) And he also expresses the opinion that death is a "dreamless sleep."

“A dreamless sleep, that is, a purely negative state of consciousness, is all that we can anticipate of death.” “Face to face with the universe man will be the sole evidence of his audacious dreams of divinity, since the God he vainly sought is himself.” *

* Courtesy of the Houghton, Mifflin Co., Boston.

AFFIRMATIVE QUOTATIONS
FROM BOOKS AND OTHER SOURCES (SUG-
GESTED BY WRITERS IN MANY IN-
STANCES)

EVERYWHERE and always, we are told, the loving, yearning, hungry, human heart has instinctively protested against an affirmative answer to the poet's question:

"Is this the whole sad story of creation
Told by its toiling millions o'er and o'er?
One glimpse of day, then black annihilation,
A sunlit passage to a sunless shore?"

Transcendentalists like Addison, Coleridge, Max Müller and Emerson affirmed that they *knew* they were immortal.—Man, they said, can not live by intellect alone; intuition must be recognized. Man's spirit is a greater thing than his intellect. Max Müller says: "There is a faculty in man co-ordinate with sense and reason, the faculty of perceiving the infinite."

With Addison, intuitionists have *felt* their immortality o'ersweep

“All time, all change, all fears,
 And peal like the eternal thunders of the deep
 Into their ears this truth—
Man thou shalt never die.”

“Redolent as are the writings of Emerson with faith in a future life,” aver the critics, “we search in vain for *argument* in support of it. Not a single paper in the whole series of his ‘Dial’ was devoted to debate of the subject. It was too deep, too elemental to be discussed. It was assumed, it was *known* beyond cavil or question.”

In the writings of these men the witness of the soul—the testimony of the “inner light,” is everywhere evident. They hold that the intuition of reason is synonymous with revelation from God.

Poetry has probably done more than philosophy to redeem the human race. It sees more than naked facts.—If we suppose that knowledge achieves its ends without feeling, we shall miss the main opportunities of life. Neither one nor the other is the whole object of existence. They supplement each other.

The conquest of pessimism by optimism—and faith in the desirability of immortality found in the basic faith in life, Robert Browning has admirably set forth in his great Epilogue:

“No, at noon-day in the bustle of man’s work-time,
 Greet the unseen with a cheer!

Bid him forward, breast and back as either should be,
'Strive and thrive!' cry speed, fight on, fare ever,
There as here!"

And who can forget the reassuring words of
"Abt. Vogler":

"All we have willed or hoped or dreamed of good, shall
exist;
Not its semblance, but itself; no beauty, nor good, nor
power
Whose voice has gone forth, but each survives for the
melodist,
When eternity affirms the conception of an hour.
The high that proved too high, the heroic for earth too
hard,
The passion that left the ground to lose itself in the sky,
The music sent up to God by the lover and the bard;
Enough that he heard it once; we shall hear it by and by."

In "Rabbi Ben Ezra," however, we find the triumphant song of faith:

"Earth changes, but thy soil and God stand sure,
What entered into thee,
That was, is, and shall be:
Time's wheel runs back or stops, Potter and clay endure."

"Therefore let men regard me, who rashly longed to know all for power's sake; and regard Aprile, the poet, who rashly longed for the whole of love for beauty's sake—and regarding both, shape forth a

third and better-tempered spirit, in whom beauty and knowledge, love and power, shall mingle into one, and lead Man up to God in whom all these four are One. In God alone is the goal.

“Meanwhile I die in peace, secure of attainment. What I have failed in here I shall attain there. I have never, in my basest hours, ceased to aspire; God will fulfil my aspiration.”

“If I stoop

Into a dark tremendous sea of cloud,
It is but for a time; I press God’s lamp
Close to my breast; its splendour, soon or late,
Will pierce the gloom: I shall emerge one
Day. You understand me? I have said enough?”

The contribution that Tennyson has made to this great question of the ages is that it is morally inconceivable that love is perishable:

“If e’er when faith had fallen asleep,
I heard a voice ‘believe no more,’
And heard an ever-breaking shore
That tumbled in the Godless deep;

A warmth within the breast would melt
The freezing reason’s colder part,
And like a man in wrath the heart
Stood up and answer’d ‘I have felt.’ ”

“As the highest reach of all his reflections and reasonings,” we are told by George A. Gordon, “the

crown of his intuitions and expectations, the best within the circle of knowledge and the divinest in the sphere of faith, Tennyson comes finally to rest love's case with the

'Strong son of God, immortal Love.'

There the rational movement inspired by the most sacred feelings ends in the assurance of faith. The question ultimately amounts to this, can we trust the highest in the human heart, and that which in history answers best to it, the Christ?"

"Strong son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove."

The lofty conceptions of the fate of the soul cherished by the illustrious philosophers of Greece and Rome were not shared by the commonalty until the gospel—its right hand touching the throne of God, its left hand clasping humanity—announced in one breath the resurrection of Jesus and the brotherhood of man.—ALGER.

"Their highest lore was for the few conceived,
By schools discuss'd, but not by crowds believed.
The angel-ladder clomb was heavenly steep,
But at its foot the priesthoods lay, asleep.
They did not preach to nations, 'Lo, your God!'
No thousands followed where their footsteps trod:

Not to the fishermen they said, 'Arise!'
 Not to the lowly offered they the skies.
 Wisdom was theirs: alas! what men must need
 "Is no sect's wisdom, but the people's creed.
 Then not for schools, but for the human kind,
 The uncultured reason, the unlettered mind,
 The poor, the oppress'd, the laborer, and the slave,
 God said, 'Be light!'—and light was on the grave!
 No more alone to sage and hero given,—
 For all wide oped the impartial gates of heaven."

—Bulwer, "New Timon," part IV.

"Death is not an entity," continues Dr. Adler, "but an event: not a force, but a state. Life is the positive experience, death the negation. Yet in nearly every literature death has been personified, while no kindred prosopopoeia of life is anywhere to be found. With the Greeks, Thanatos was a god; with the Romans, Mors was a goddess; but no statue was ever moulded, no altar ever raised to Zoë or Vita."

"Though death shatters this shell, the soul may survive, and I *confidently hope* to live forever. Meanwhile, the believer and the speculator, combining to form a Christian philosophy wherein doubt and faith, thought and freedom, reason and sentiment, nature and revelation, all embrace, even as the truth of things and the experience of life demand, may both adopt for their own the expression wrought for himself by a pure and fervent poet in these freighted lines of pathetic beauty:

"I gather up the scattered rays,
Of wisdom in the early days,—
Faint gleams and broken, like the light
Of meteors in a Northern night,
Betraying to the darkling earth
The unseen sun which gave them birth:
I listen to the Sibyl's chant,
The voice of priest and hierophant;
I know what Indian Kreeshna saith,
And what of life, and what of death
The demon taught to Socrates,
And what, beneath his garden-trees
Slow-pacing, with a dreamlike tread,
The solemn-thoughted Plato said;
Nor lack I tokens, great or small
Of God's clear light in each and all,
While holding with more dear regard
Than scroll of heathen seer or bard
The starry pages, promise lit,
With Christ's evangel overwrit,
Thy miracle of life and death,
O Holy One of Nazareth!"

—WHITTIER, "Questions of Life."

Shakespeare has spoken no final word on the great subject of immortality; but as he is the mirror of the universal mind so he reflects the universal hope in his works. We may see a more direct revelation of the mind of the Poet himself in his most noble sonnet:

"Poor soul, the centre of my sinful earth,
 Fool'd by these rebel powers that thee array,
 Why dost thou pine within, and suffer death,
 Painting thy outward walls so costly gay?
 Why so large cost, having so short a lease,
 Dost thou upon thy fading mansion spend?
 Shall worms, inheritors of this excess,
 Eat up thy charge? Is this thy body's end?
 Then, soul, live thou upon thy servant's loss.
 And let that pine to aggravate thy store;
 Buy terms divine in selling hours of dross;
 Within be fed; without be rich no more:
 So shalt thou feed on Death, that feeds on men,
 And, Death once dead, there's no more dying then."
—Sonnet 146.

"Children of Light, Children of the spirit, whose
 ways are foolishness to the children of this world,
 mystics, idealists, with no strong reason for the faith
 that is in them, yet they compel admiration and imi-
 tation by the character of the life they lead and the
 beneficence of the influence they exert. The serene
 faith of Socrates with the cup of hemlock at his lips,
 the heroic devotion of a St. Teresa, but more often
 for each one of us the beautiful life of some good
 woman whose—

Eyes are homes of silent prayer.

.

Whose loves in higher love endure,

do more to keep alive among Laodiceans a belief in immortality than all the preaching in the land.”—OSLER—“Science and Immortality.”

The beautiful words of ROBERT G. INGERSOLL are of special significance: “I had rather live and love where death is King than have eternal life where love is not. Another life is naught unless we know and love again the ones who love us here.”

And what shall we say about our loved ones who have departed?—whose “beautiful lives” and “unconscious holiness” have been to us a benediction through the years? Do we wonder at the vision of the poet as he queries whether they live in the real world, and we in the shadow-land?

“I tell you we are fooled by the eye, the ear;
These organs muffle us from the real world
That lies about us; we are duped by brightness.
The ear, the eye doth make us deaf and blind;
Else should we be aware of all our dead
Who pass above us, through us, and beneath us.”
—STEPHEN PHILLIPS,—“Herod.”

Many exclaim: What more gracious in life than to think of a guardian spirit, or that we are surrounded by an innumerable company! In a statement received not long before her death, this hope was expressed beautifully by that heroic woman and noble soul—Mary A. Livermore:

"There is no death! There are no dead!
 Our dear ones wake again,
 Where the bright morning never ends,
 Where is no cry of pain!
 And leaning earthward from the skies,
 They fain would make us know
 How oft they leave their home of light
 To soothe our earthly woe."

In this connection the case of James Russell Lowell is of special significance.

In one of his earlier poems, "A Requiem," he gives himself to the following philosophical reflection on death:—

"Ay, pale and silent maiden,
 Cold as thou liest there,

 Let him * possess thy body
 Thy soul is still with me,
 More sunny and more gladsome
 Than it was wont to be:

Thy body was a fetter
 That bound me to the flesh,
 Thank God that it is broken
 And now I live afresh.

Now I can see thee clearly;
 The dusky cloud of clay,
 That hid thy starry spirit,
 Is rent and blown away.

* Death.

Now I can love thee truly,
For nothing comes between
The senses and the spirit,
The seen and the unseen;

Lifts the eternal shadow,
The silence bursts apart
And the soul's boundless future
Is present in my heart."

Experience recorded in "Hawthorne and His Wife," A
Biography by Julian Hawthorne:

"During these closing years of her life she had occupied much of her time in transcribing her husband's journals for publication. This work was a great pleasure to her, for much of the material she had never till then read and much of it recalled scenes and events in which they had participated; so that it seemed as if they were still conversing together. Indeed, from a short time after his departure until the hour came for her to rejoin him, she always had a feeling that he was near her,—that their separation was of the senses only, not spiritual."—Vol. II, p. 372.

In his well-known poem "She and He," Sir Edwin Arnold has given a remarkable dramatic setting to this question:—

"Oh, perfect Dead! Oh, Dead most dear,
I hold the breath of my soul to hear;

I listen—as deep as to horrible hell,
As high as to heaven: and you do not tell!

There must be pleasures in dying, Sweet,
To make you so placid from head to feet!

I would tell *you*, Darling, if I were dead
And 'twere your hot tears upon my brow shed.

I would say though the angel of death had laid
His sword on my lips to keep it unsaid.

You should not ask, vainly, with streaming eyes,
Which in Death's touch was the chiefest surprise;

The very strongest and suddenest thing
Of all the surprises that dying must bring.

Ah! foolish world! Oh! most kind Dead!
Though he told me, who will believe it was said?

Who will believe that he heard her say,
With the soft rich voice in the dear old way:—

The utmost wonder is this,—I hear,
And see you, and love you, and kiss you, Dear;

I can speak, now you listen with soul alone;
If your soul could see, it would all be shown.

What a strange, delicious amazement is Death,
To be without body, and breathe without breath.

I should laugh for joy if you did not cry;
Oh, listen! Love lasts! Love never will die.

I am only your Angel, who was your Bride:
And I know, that though dead, I have never died."

—EDWIN ARNOLD.

A poem by James Russell Lowell, that I recently found in an Autograph Shop, is a striking instance of Reason Falling on Deaf Ears.

"Your logic, my friend, is perfect,
Your morals most drearly true,
But since the earth clashed on her coffin,
I keep hearing that and not you.

Console if you will, I can bear it;
'Tis a well meant alms of breath;
But not all the preaching since Adam
Has made Death other than Death."

These lines remind us of the grief of Tennyson which overspread the whole earth and sky, and for him, to borrow Byron's strong words,—

"The bright sun was extinguished and the stars
Did wander darkling in eternal space,
Rayless and pathless; and the icy earth
Swung blind and blackening in the moonless air."

At times like this, when "the stars wander darkling in eternal space," are we surprised to hear the human soul exclaim:—

"This life were brutish did we not sometimes
Have intimations clear of wider scope,

Hints of occasions infinite, to keep
 The soul alert with noble discontent
 And onward yearnings of unstilled desire;
 Fruitless, except we now and then divined
 A mystery of Purpose, gleaming through
 The secular confusions of the world,
 Whose will we darkly accomplish, doing ours,
 No man can think nor in himself perceive,
 Sometimes at waking, in the street sometimes,
 Or on the hillside, always unforewarned,
 A grace of being, finer than himself,
 That beckons and is gone,—a larger life
 Upon his own impinging, with swift glimpse
 Of spacious circles luminous with mind,
 To which the ethereal substance of his own
 Seems but gross cloud to make that visible,
 Touched to a sudden glory round the edge."

—LOWELL, "Cathedral."

"Life comes to those who desire life," says CARL H. GRABO, "to those who desire it not comes, perhaps, individual annihilation; not the destruction of life but its amalgamation with other defective lives, the ore resmelt and recast into new and more vigorous forms."

"In so far as we make friends and lovers and are desired we have lived, and also, Ibsen implies, have won the power to go on. Truly there seems no reason to disbelieve that what we desire to be that we become.—Life determines its own goals."—GRABO, *"The Amateur Philosopher."*

"The author of the New Testament epistle to the

Ephesians, discussing the hereafter, concludes a noble passage with the clause: 'And everyone who hath this hope (of immortality) will purify himself.' 'In this sentence I read an epitome of the ethics of personal life for an immortal soul,' says Alfred W. Martin. "The word 'purify' sums it all up."

Again ALFRED W. MARTIN speaks to us in the name of the great ethical teacher, Professor Felix Adler with whom he is associated:

"Like Professor Adler," he says, "I hold that the sole substantial basis for faith in a future life is to be found in the moral nature of man; in a moral experience which every human being may have. It is that the more deeply and intensely we live the moral life, the more fully persuaded we become that there is something in us which cannot perish. And if to this experience we are privileged to add another, namely, relationship to some other soul, one who lives on a high spiritual plane, one who inspires, uplifts, exalts us, then we are forced to feel that this life cannot go to the void of nothingness, that here also, in this rare personality, is something that must survive." *

"The future life," says JOHN HAYNES HOLMES, "must begin for each one of us exactly where our present life leaves off. The essential thing in both realms of existence must be the same—namely, the chance for labour, growth,

* "Foundations for Faith in a Future Life."

and achievement. There must still be goals to seek and horizons to explore. Take away the things we seek and struggle to accomplish, and you take away the very essence of life. 'If I had to choose,' said Lessing, 'between finding truth and forever seeking for truth, I would unhesitatingly choose the latter.' Such is life today."

Much freshness of insight from JOSEPH LECONTE.

In a memorable discussion at the University of California, some years ago (1893), with Josiah Royce and George H. Howison, the lamented Joseph LeConte brought much freshness of insight to the consideration of the subject—arriving at conclusions of great significance and far-reaching consequence. Considering the statement of the essential nature of God in terms of Omniscience as insufficient, he strongly argues in favor of Cosmic Consciousness. "I can only admire," he says, "not criticise, the subtle method of Professor Royce in reaching the conclusion of the Personal Existence of God. I have my own way of reaching the same conclusion, but in comparison it is a rough and ready way. His is from the point of view of the philosopher; mine, from that of the scientist.

Suppose, then I could remove the brain cap from one of you, and expose the brain in active work,—as it doubtless is at this moment, suppose further, that my senses were absolutely perfect, so that I could see everything that was going on there. What

would I see? Only decompositions and recompositions, molecular agitations and vibrations; in a word, *physical* phenomena, and nothing else. There is absolutely nothing else there to see. But *you*, the subject of this experiment, what do *you* perceive? You see nothing of all this; you perceive an entirely different set of phenomena, viz., consciousness,—thought, emotion, will; *psychical* phenomena; in a word, a self, a *person*. From the *outside* we see only physical, from the *inside* only psychical phenomena.

Now, take external Nature—the Cosmos—instead of the brain. The observer from the outside sees, and can see, only physical phenomena; there is absolutely nothing else there to see. But must there not be in this case also, on *the other side*, psychical phenomena—consciousness, thought, emotion, will?—in a word, a Self, a Person? There is only one place in the whole world where we can get behind physical phenomena—behind the veil of matter; viz., in our own brain, and we find there—a self, a person. Is it not reasonable to think that if we could get behind the veil of Nature we should find the same, i. e., a Person? But if so, we must conclude, an Infinite Person, and therefore the only Complete Personality that exists. Perfect personality is not only self-conscious but *self-existent*. Our personalities are self-conscious, indeed, but not self-existent. They are only imperfect images and, as it were, separated fragments of the Infinite Personality—God.”

From Howison's Sketch of LeCONTE's PHILOSOPHY.

I wish first to show the reason for saying anything at all. It is true that separation from the body does not necessarily separate us from any external material world whatever. For an external world is the joint work of God's spirit and our spirits, and can therefore be made after death, as unquestionably as here. But we must have something more; we must have a body—the "spiritual" body of St. Paul. Because (1) space and time constitute a *condition* of finite thought, nay, of finite existence, and therefore created spirit must be localized in space and time—must have *form, place* etc.; (2) since it is localized, it must have means of communication with an external world, i. e., something corresponding to what we now call senses; there must be a spiritual body with spiritual senses, corresponding to the natural body with its natural senses." *

MRS. MARY AUSTIN, playwright, poet, and essayist, who combines the mysticism of Indian thought with the clear logic of science, recently wrote an account of her "Experiences Facing Death" for The Forum; and from these articles the following quotations are made:

"Something within all life knows all the ways possible to life. In the higher creatures this knowledge-feeling becomes more or less conscious. When it re-

* Courtesy of Professor LeConte.

fers to the less important issues, men call it a hunch and often trust it against their intelligence. When it refers to matters of the scope of life-continuance, men have also trusted it for the most part, translating it into myths, objectifying it with rites and ceremonials. From time to time the knowledge-feeling of exceptional individuals has embodied itself in philosophies and dogmas, which, because they express a general widespread certainty, have had wide acceptance."

"All psychologists are disposed to see in the myths and symbols by which man's most intimate problems are primitively objectified, expressions of reality intuitively perceived. What, then, are the death myths, the soul journeys, judgments, ordeals, purgatories, torments, the successive circles of heavenly bliss, but projections of what the individual consciousness intuitively perceives about itself, its nature and possibilities?"

"The more the individual becomes conscious of himself, the more he is aware of his own undying quality. Here and now he *Hath* eternal life, and perhaps it is not possible to evade it. The revelations of intuition are valid to the extent that we keep them distinct and uncolored by the intelligence which works always under the limitation of the human span. It is probable that eventually the intelligence may master a sufficient number of facts about the nature of consciousness and the way it works to

bridge the gap; in the meantime there is this spark in me, which, though I may not be able to perceive it in any communicable way, knows how to ride out the swelling of Jordan."

—(From *The Forum*, November and December, 1928.)

MRS. MARGARET DELAND, novelist and short story writer, author of *John Ward Preacher*, etc., an address called "A Peak in Darien," made by Mrs. Deland at a symposium held at Clark University, and is included in a book published by the University under the title of "The Case For and Against Psychological Research."

"To be sure, Reason adds that we are only motes in the light of stupendous suns, atoms of personality in the abysmal deeps of the Everlasting Personality. But even so, we cannot be exiled from Majesty, if we are part of it! Which, obviously we are,—for we, too, know Beauty, Order, Love, Genius,—Calvary. Is it too much, then, to expect that the Self which contains, shall continue Its individual selves, being indeed, dependent on them? It was not too great an expectation for George's mother; 'I am so happy,' she said.

"So using one of the many renderings of Job's poem, I answer for myself that old question: 'If a man die, shall he live again?' 'Yes!' for

'Even now, behold my witness is in heaven,
For I know that my Redeemer liveth,
And at last he shall stand up above the earth,
And after my skin, even this body, is destroyed,
Then without my flesh shall I see—God.' "

—(By permission of Clark University Press).

WILLIAM LYON PHELPS, the noted educator and author of Yale University.

Let us not deceive ourselves with sentimentality or with cant. There is a vast amount of cant talked about death by those who have no belief in religion. I saw a book once called *The Eternal Life* and took it up with some hope. But all the author had to say was, that although the individual ceases to exist at death, we should be comforted by the thought that the Human Race goes on.

That the Human Race goes on is not necessarily a cause for joy. Chekhov said that we comfort ourselves with the thought that we are sacrificing ourselves for posterity, that the next generations will be much happier and better; and then when the future generations arrive, they will say, "How unhappy we are! how much better it was in the good old times!"

But there is in reality no such thing as a Race, even when spelled with a capital. There is no such thing as racial happiness, any more than there is such a thing as national happiness. Happiness is exclusively concerned with the individual. The Human Race in

itself is not a reality; it is simply a collection of individuals. There can be no individual happiness in racial immortality.—“Adventures and Confessions”—(Chapter IV, Death—pp. 69-70).

“Now Jesus was certain of personal immortality, of the persistence of the individual soul after death. About this matter he spoke with confidence. He was *sure* of the future—can we not follow where he leads? If we find all of his practical teaching wise, reasonable, and true, does it not help us to believe that he was not mistaken in other things?”—“Adventures and Confessions”—Chapter IV, Death—pp. 71-72. By permission of Charles Scribner’s Sons).

“The hope of immortality,” Robert G. Ingersoll has told us in language most beautiful and charming, “will continue to ebb and flow so long as love presses the lips of death.”

The basis of belief in immortality in modern form, says BENJ. W. BACON of Yale Divinity School, is substantially expressed in Tennyson:

“Thou wilt not leave us in the dust;
Thou madest man, he knows not why;
He thinks he was not made to die;
And thou hast made him, thou art just.”

“I think the belief in immortality,” says LYMAN ABBOTT, “is not so much the product of a reasoned argument as of

a habit of mind. He who is accustomed to look on the things that are seen will lose the focus to see the things that are unseen, and so lose his realization of the things that are eternal."

In the oration by EDWIN MARKHAM at the funeral of his friend, Adam Willis Wagnalls (late President and Co-Founder of the Funk & Wagnalls Co.) the tribute of praise so beautifully expressed is likewise a vision beautiful and grand—a prophecy sublime of the things of the Spirit—the Home of the Soul.

"The drama of life," he said, "does not end here on earth; the drama only begins here; life is only the beginning. The few little years we spend on earth, are only the first scene in a Divine Drama that extends on into eternity.

"Death is not a catastrophe, is not a final collapse of all the forces. It is only an incident in the long journey of the soul, in the long career of the spirit.

"Between two worlds life hovers, like a star
'Twixt night and morn upon the horizon's verge,
How little do we know that which we are!
How less what we may be! The eternal surge
Of time and tide rolls on, and bears afar
Our bubbles: as the old burst, new emerge,
Lash'd from the foam of ages: while the graves
Of empires heave but like some passing waves."

Who that has reached maturity of reflection cannot appreciate and sympathize somewhat with these lines

of Byron, when he stands before a lifeless form of humanity?

"I gazed, as oft I have gazed the same,
To try if I could wrench ought out of death
Which should confirm, or shake, or make, a faith;
But it was all a Mystery. Here we are,
And there we go: but where? Five bits of lead,
Or three, or two or one, send very far!
And is this blood, then, form'd but to be shed?
Can every element our elements mar?
Can air, earth, water, fire, live—and we dead?
We, whose minds comprehend all things? No more."

"Pausing, in a thoughtful hour," says William Rounseville Alger, "on that mount of observation whence the whole prospect of life is visible, what a solemn vision greets us! We see the vast procession of existence flitting across the landscape, from the shrouded ocean of birth, over the illuminated continent of experience, to the shrouded ocean of death. Who can linger there and listen unmoved, to the sublime lament of things that die? Although the great exhibition below endures, yet it is made up of changes, and the spectators shift as often. Each rank of the host, as it advances from the mists of its commencing career, wears a smile caught from the morning light of hope, but, as it draws near to the fatal bourne, takes on a mournful cast from the shadows of the unknown realm. The places we occupy were

not vacant before we came, and will not be deserted when we go, but are forever filling and emptying afresh. We appear,—there is a short flutter of joys and pains, a bright glimmer of smiles and tears,—and we are gone. But whence did we come? And whither do we go? Can human thought divine and answer?”

THE ETERNITY RESIDENT IN HUMAN EXPERIENCE.

“Perhaps the most striking thing in the great literature of the world is the reflection in it of the Eternity resident in human experience. In a crude, grotesque way this image is found in Homer. Dante expresses the same conviction in his conception of life—so true to the deepest experience of mankind. Milton and Browning are our greatest witnesses in English. When we turn to philosophy we come upon the same thing. Eternity surely constitutes the heart of the Platonic philosophy, and upon the Eternal depends the whole finite universe, in the great system of Aristotle. Here the Stoics are witnesses for our contention; and even the Epicureans; their greatest representative, the poet Lucretius, puts the Universe into the brief life of mortal man. John Scotus Eri-gena, Giordano Bruno, Descartes, Spinoza, Leibnitz, Kant, Hegel, Berkeley repeat the same tale. With the exception of French sensationalism and the English empiricism that derives from Hume, there is no philosophy, worthy of the name, that does not

read in man's nature, in one form or another, the presence of the Eternal mystery."—GORDON: "Aspects of the Infinite Mystery," pp. 318-319—Courtesy of Houghton Mifflin Co., Boston.

GOETHE ONCE SAID TO THE COUNTESS EGLOFFSTEIN:

"The power to ennoble all things sensuous and to animate the deadest material by wedding it to a spiritual idea is the surest guaranty of our supermundane origin. However we may be attracted and held fast by a thousand and one phenomena of this earth, we are forced by an inward longing ever and again to lift up our eyes to heaven."

THE TRIUMPH OF JESUS.

"God is not a phenomenon that we may observe apart from ourselves, or a truth demonstrable by logical reasoning. *He who does not feel Him inside his heart will never find Him outside.* This was the triumph of Jesus. Across the wide mysterious gulf of death his power held the men whom he had won. The reality of life beyond the grave, the sense of sharing God's eternal day, broke at last upon the world. It broke, and lo, beneath it, the ground from which the conviction of this reality sprang, was not some theory of immortal being, more clever and strong than men had ever forged in earlier times, but it was an experience, a life, a personality, a spirit so

pure and mighty that one who had felt its power knew henceforth that it lived with the very life of God.”—SABATIER, “Philosophy of Religion.”

THE MORAL EXPERIENCE.

“Well enough for the sensualist, the sybarite, the *bon vivant* to say, ‘I have had a good time for a goodly number of years, I am satisfied and ready to pass out of life into nothingness.’ Well enough for the men and women who have lived for the lower satisfactions to feel indifferent to immortality. But for those who have dedicated and devoted themselves to the higher satisfactions of life, for those who have tasted intellectual, or æsthetic, or *spiritual* achievement and who know that the very best they have attained is a mere circumstance compared to what they feel they *could* attain, for them disbelief in immortality is the most difficult thing in the world. Like Plato and Dante and Goethe and Browning, they desire immortality above all else because of the moral experience they have undergone and the passion for further progress it has inspired.”—MARTIN: “Foundations for Faith in a Future Life.”

WHAT SCIENCE ALONE CAN GIVE.

Little wonder that Dr. J. H. Kellogg was moved to utter the eloquent protest: “Baffled, disappointed, worn out with weary struggles to surmount the insuperable obstacles in the way, and overreach the

possibility of human power, tantalized with visions of gorgeous glory and transcendent beauty just beyond, almost in sight, but still invisible, man must lie down and die? pass into dark oblivion? annihilation? The grand, majestic, fascinating truths of nature, of which we may catch but the briefest, passing glimpse, must forever lie buried in the mystery of infinitude if death is the end of man's career; if we must rest content with what science alone can give."—From "The Soul and the Resurrection."

FAITH IN THE LOVE AND CARE OF GOD

I know not where His islands lift
 Their fronded palms in air;
 I only know I cannot drift
 Beyond His love and care.

—WHITTIER

✓ CHARLES DARWIN ON IMMORTALITY.

"With respect to immortality," Charles Darwin has written, "nothing shows me how strong and almost instinctive a belief it is, as the consideration of the view now held by most physicists, namely, that the sun with all the planets will in time grow too cold for life. Believing as I do that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete

annihilation after such long-continued slow progress.”—CHARLES DARWIN in “Life and Letters,” vol. 1, p. 282.

THE IMPRESSIVE ARGUMENT OF JAMES MARTINEAU.

“We hope, again, for the renewal of sundered love. Human affection has in it depths utterly disproportioned to our earthly estate; its contents are an over-match for us in this world.” Always, from the cradle to the grave, there are lives to which our lives are bound—these friends and kinsmen to whom we cling—these dear ones in whom we live and move and have our being, and without whom it would seem scarcely worth while to keep on living. And always, sooner or later, to one and all of us, without prejudice or favour, there comes the loss of some of those we love; and sometimes, alas! be it said, the loss of all. And we stand stricken, helpless, our light turned into darkness—our joy transfigured into sorrow. And the only thing that seems to save us is the thought that somewhere and sometime we shall meet again all those whom we have loved and lost. In the darkness of agony that sweeps down upon us, we feel that we should perish utterly, were it not for the “kindly light” which leads us on.

“O’er moor and fen, o’er crag and torrent, till
The night is gone,

And with the morn those angel faces smile,
Which we have loved long since, and lost awhile."

GORDON, "WITNESS TO IMMORTALITY"

The poet Leigh Hunt, when late in life was called "the immortal boy." Youth flushed with hope has its work in front of it; while old age, rich in experiences, calmly awaiting the summons, has a grand charm of its own—a serene sanctity comparable to a moss-covered cathedral, within which are devotion, meditation and uplifting music.

"He who believes in immortality," says Carl H. Grabo, "takes upon himself the eternal spirit of youth. Age, pain and defeat may triumph over him, but his spirit is never quite crushed."

These lines recall the beautiful words of CELIA THAXTER—(A personal poem to the author):

"O Pilgrim, comes the night so fast?
Let not the dark thy heart appall,
Though loom the shadows vague and vast,
For love shall save us all."

It was the inspiration of this hope that brought from the heart of LUCY LARCUM that message of good cheer and trust—(Also a personal poem written to the author):

Courage! serve and wait!
Soon or late
Life restores the missing
Keys of Fate.

All thy unclaimed Gold
Riches untold—
Life for thee with usury
Will hold.”

“Whoever preserves the full intensity of the affections,” says Alger, “is little likely to lose his trust in God and a future life, even when exposed to lowering and chilling influences from material science and speculative philosophy:—‘The glowing of the heart,’ as Jean Paul Richter says, ‘relights the extinguished torch in the night of the intellect.’”

DANIEL WEBSTER, AN EXPRESSION OF HIS FAITH IN
CHRISTIANITY WRITTEN SHORTLY BEFORE HIS
DEATH.

“Philosophical argument, especially that drawn from its vastness of the universe in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith which is in me; but my heart has always assured and re-assured me.”

THE CONVICTION OF BLAISE PASCAL.

“The immortality of the soul is a thing that concerns us so closely and touches us so profoundly, that we must have lost all feeling to be indifferent as to knowing how the matter is. All our actions and all our thoughts must follow such different paths, according as there are eternal goods to hope for or are

not, that it is impossible to take a step without regulating it in view of this point.”—PASCAL, *Pensées*, vol. ii, art. 2.

Says GEORGE A. GORDON:

“Immortality is the leverage of righteousness, the power by which humanity is raised out of the depths of habits and vices worse than animal; it is the vast support of the spirit against the flesh, infinite ally of love against brutality, the necessary and mighty postulate of the true life of mankind.”

“Will my tiny spark of being wholly vanish in your deeps
and heights?

Must my day be dark by reason, O ye heavens, of your
boundless nights,

Rush of suns, and roll of systems, and your fiery clash
of meteorites?

Spirit, nearing yon dark portal at the limit of thy human
state,

Fear not, thou, the hidden purpose of that Power which
alone is great,

Nor the myriad world, His shadow, nor the silent Opener
of the Gate.”

THE DESIRE FOR IMMORTALITY NOT SELFISH.

“Is the desire for individual immortality selfish?
The desire for what in New Testament phrase is

called eternal life cannot be selfish, and that is the true form of the longing for perpetual existence. Is it selfish for me to wish that I may live to do good, continue in being in this world that I may rise into greater excellence, and wield an influence more benign upon my fellow men? Is the wish for life in time, in the interest of exalted character and work, selfish? Are aspiration, prayer, the purpose and endeavor of love selfish? Surely we are in utter confusion when we think so.”—GORDON, “Witness to Immortality.”

DEATH A FIXED POLICY OF NATURE AS MUCH AS LIFE.

“What we require to learn is a simple law of nature. It is the equal universality of death with life, or the dissolution of all compounds, organic and inorganic, unless something interferes to prevent it. Death is as much a fixed policy of nature as life is, and if we can only assure ourselves of its place in the economy of the world as a mere transitional process to new environment, we shall have the same attitude toward it that we do toward life. There is nothing to hinder thus looking at it, except the philosophy of materialism. That view of nature out of the way would find us rejoicing at the prospect of a transition to new environment and death might be regarded as an equally happy event with living.”—HYSLOP, “Life After Death.”

Was it not this conviction, this faith that inspired ROBERT LOUIS STEVENSON to write the immortal lines:

“Under the wise and starry sky
Dig the grave and let me lie,
Glad did I live and gladly die,
And I laid me down with a will.

This be the verse you grave for me:
Here he lies where he longed to be;
Home is the sailor, home from sea,
And the hunter home from the hill.”

And was it not the same serene spirit and divine consolation in JOHN BURROUGHS that gave us the charming poem so dear to the hearts of all who have read it?

WAITING

Serene I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For, lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?

I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own, and draw
The brooks that spring in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me."

SIR WALTER SCOTT'S LAST ENTRY IN HIS JOURNAL.

"We slept reasonably, but on the next morning"—The sentence is unfinished and it is impossible to gather its full import. "But on the next morning"—there is no meaning there. Scott's mind cannot be found in it; the words are an enigma whose significance can never be known. "Human life," says George A. Gordon, "without an endless future is such a sentence."—"We slept reasonably, but on the next morning,"—thus incomplete, unintelligible, and pathetic beyond expression, thus tragic and terrible, is life without immortality.

NEWELL DWIGHT HILLIS STRESSED THE MORAL ARGUMENT FOR IMMORTALITY IN A PLYMOUTH CHURCH SERMON.

"Now let the plummet go deeper. The profoundest fact in our universe is a moral fact. We summarize it by saying there is a power in the world that makes for righteousness. Our scientists know that fire and steam and digestion and nerve, and every force, works to destroy the transgressor of Nature's laws and to reward obedience thereto. Ours is a moral universe. Any man who flings himself against Nature will be ground to powder. The glutton, the drunkard, the liar, the thief, must go to the wall. The wicked may flourish for a time; then he disappears like smoke. The essence of a thousand volumes on the evolution of the moral sentiment is that Nature rewards obedience to her laws, and destroys the transgressor. Well, then, what about the reward for Pilate, and Jesus? Plainly the arena for the reward must be enlarged. Pilate is a coward and a murderer, and returns to his palace to sleep midst silken splendors. Jesus, after thirty years of pity to the poor, kindness to the broken-hearted, sympathy for the sufferer, and the utmost of obedience to every law of Nature and God, goes toward His cross. Nero murders his teacher, his mother, his wife, and ravishes society, destroying his city, but lives in his palace midst ease and flattery. Paul jour-

neys like an angel of mercy and healing across the land; is mobbed, stoned, cut with knives, kicked through the streets, and having brought liberty to Europe, is housed in a dungeon and dies by an executioner. John Wilkes Booth as an actor lives in the perfumed atmosphere of applause and flattery, and assassinates a hero. Abraham Lincoln bears up against a thousand blows, is criticised, even by Wendell Phillips and Horace Greeley; is caricatured and blamed, has a face more marred than any man's face, is murdered, dies without recognition and reward, never dreaming the honors the people would heap upon his body dead that had been denied him living.

"Do you say that Lincoln has never entered into the reward of his labors? That Paul has had no reward for his sufferings? Why should this universe work for righteousness on this side of the river of death, and suddenly reverse the law on the other side? The law of gravity and light is the same law on both sides of the River Hudson. Why is not the universe a moral universe, rewarding righteousness on both sides that little ribbon named death? It seems as if all nature suddenly breaks into voice here, telling us that Paul, coming out of the river, saw a great host coming out to meet and greet him with trumpets and banners. Oh, trust your deepest, sweetest instincts! Commit yourself to the immortal hope, as the young bird leaves the nest for the first time

and commits itself to the air that gently bears it up. In the silence of the night listen to the voices that in music whisper. "Come up hither." Going to God's Acre, do not look down toward the grass and the flowers, for your dead is not there. Look up toward the throne of light, for they are there, clothed now in eternal youth and beauty, having found much work to do, having taken up the dear old friendships, with their beloved who had gone on before, into what seemed an exile, but was enfranchisement and liberty. Unto God all live. God's scepter is not over skulls and graves. He rules over the sons of genius, the daughters of eternal beauty, and the spirits of the just, come into their full estate. If man lives but seventy years he has the endowments of a god and the career of an insect. We carry two eternities in our heart. Let us go singing toward the end, knowing that the soul is a sun disappearing beyond the horizon, but does not sink."

THE PROTEST OF RABINDRANATH TAGORE, THE BRILLIANT POET-PHILOSOPHER AND SPIRITUAL SEER OF INDIA.

"The whole weight of the Universe cannot crush out this individuality of mine.—It is most valuable because it is not universal. The universal is ever seeking its consummation in the unique. And the desire we have to keep our uniqueness intact is really the desire of the Universe acting in us. It is our joy

of the infinite in us that gives us our joy in ourselves.”

THE STATUS OF MATERIALISM—JOHN FISKE.

“The materialistic assumption that the life of the soul ends with the life of the body is perhaps the most colossal instance of baseless assumption that is known in the history of philosophy.”

Regarded rightly, the brightest prospect offered by science is that

“ . . . we—all we—
Are drifting rapidly
And floating silently
Into that unknown sea,
Into Eternity.”

HEAR WALT WHITMAN:

“There is that in me—I do not know what it is—but
I know it is in me. I do not know it, it is without
name, it is a word unsaid;
it is not in any dictionary, utterance, symbol.
It is not chaos or death—it is form, union, plan—
it is eternal life—it is Happiness.”

AND CARLYLE IN SARTOR RESARTUS:

“Pierce through the time element, glance into the
Eternal. Believe what thou findest written in the

sanctuaries of man's soul; even as all thinkers, in all ages, have devoutly read it there: that *time* and *space* are not God, but creations of God; that with God as it is a universal *Here*, so it is an everlasting *now*."

HENRY CHURCHILL KING, President Emeritus of Oberlin College, "The Root of Life's Most Despairing Fears."

"At the bottom of all life lies some form of faith, some trust in the world, some confidence in things. All work demands some initial faith in the rationality of the world; all whole-hearted work, a belief in some great all-embracing plan and purpose. Every personal relation goes back to some element of trust. All aspiration must build on a faith in some fit realization. Our whole being cries out, thus, for some basis for trust,—ultimately for faith in an eternal purpose of good, faith in the love of God. Where men have turned their backs on the clearest and greatest self-manifestation of God—that in the transcendent personality of Christ—there this adequate and fundamental faith is made difficult, if not impossible. No man is utterly without faith. Every breath of life requires it. But to travel the road of diminishing faith in the world, in men, in women, in children, in God, is inevitably to travel the road of diminishing life. For suspicion and bitterness and cynicism and despair lie in wait along that road. To be without faith is a terrible doom."

WILLIAM ROUNSEVILLE ALGER, the author of "A Critical History of the Doctrine of a Future Life." "Abandon all hope of a life to come, and, from that instant there is nothing serious in morality. In order that the world should be governable, ethical, happy, virtuous, magnanimous, is it possible that it should be necessary for the world to believe in an untruth?"

"So thou hast immortality in mind?

Hast grounds that will not let thee doubt it?

The strongest ground herein I find:—

That we could never do without it!"

In his Easter sermon at the Park Avenue Baptist Church, New York, DR. FOSDICK attacked "pseudo-scientific materialism."

"The message of immortality that Easter brings is something far more important than the assuaging of personal grief. If that were its only purpose, it might well be classed as merely a species of wish fulfillment. But, while the consolation that personal immortality brings is beautiful and intensely human, the consideration of the eternity of life itself is something far more powerful. The man who has not wrestled with the elemental and compelling thoughts that immortality calls to mind has not yet formulated a philosophy of life."

"Christ must be recognized as a fact just as much

as the readily accepted facts of chemistry and mechanics. The universe is not composed of newts only; it has its Newtons. Crystals do not make up all the facts of existence; there is Christ. We must recognize that there are two worlds existing now, the temporal and the eternal."

In that profoundly illuminating book, "Life Everlasting,"
JOHN FISKE says:

"We are all agreed that life beyond the grave would be a delusion and a cruel mockery without the continuance of the tender household affections which alone make the present life worth living."

GOETHE:

"It is absolutely impossible for a thinking man to imagine non-existence, a cessation of thinking and living. To that extent every one carries in himself the proof of immortality."

SCHOPENHAUER:

"A sure feeling informs every one that there is something in him which is absolutely imperishable and indestructible."

SIR RABINDRANATH TAGORE:

"Emptiness is a thing man cannot bring himself to believe in," he says, "that which is not is untrue;

that which is untrue, is not. So our efforts to find something, where we see nothing, are unceasing."

In a recent symposium on Immortality in the New York Times, PRESIDENT CLARENCE C. LITTLE of the University of Michigan, said:

"I believe in personal immortality because of a deep inner conviction based upon personal experience. Most of this experience involves relationships of lasting love for other people. The death of my own parents within a day of one another completely wiped out pre-existing logical bases for immortality and replaced them with an utterly indescribable but completely convincing and satisfying realization that personal immortality exists. Such experiences are not transferrable but are probably the most comforting and sacred realization that can come to any of us."

WILLIAM T. MANNING, D.D., THE BISHOP OF NEW YORK:

"As we meet the deep sorrows of life, as we stand beside the new-made grave, we need something more than the speculations of philosophy or the guesses of human reason."

This belief helps to solve the great problems of life, says
PRESIDENT (EMERITUS) CHARLES F. THWING of
Western Reserve University.

"One of my grounds for believing in immortality is that this belief helps to solve the great problems of life. Under this condition that we are immortal it is easier to find answers to the problems of suffering and of sorrow. This belief also seems to me to correspond to the evidence of our capacity of growth."—New York Times Symposium.

JOSEPH FORT NEWTON (New York Times Symposium):

"Life is brief at its longest and broken at its best; but by all the highest promptings of our nature we are urged, even commanded to live for things immortal; for truth, justice, purity, love—things that belong to the eternal life. Manifestly, the soul is as immortal as the moral order which inhabits it, else morality were a mockery."

The tremendous import of the warning words of RABBI WISE in his Bryn Mawr sermon is apparent to all:

"I am fearful of what will happen," he declared, "if you put altars that are infinitely precious out of your lives. To be shrineless is to be purposeless. There is no easy way through Egypt to Canaan. The

mount of law ever must stand between the land of endeavor and the land of accomplishment. I implore you that you do not forsake the altars of the Living God."

JOHN LANGDON DAVIES, the famous English biologist, and author of "The New Age of Faith," in New York Times Symposium:

"It is an affair of the heart, this belief in immortality; and is it also an affair of the head? I, myself, do not think so; and by that I mean that no one can prove or disprove immortality for me. It is something not to be known, but to be wanted. My head denies that we can know, perhaps my heart wants to believe.

"But as things are well with me my heart is not sufficiently involved to make it a burning question; should things go wrong doubtless I would cry, 'Lord, I believe, help Thou mine unbelief!'"

EDGAR J. GOODSPEED, UNIVERSITY OF CHICAGO, AND AUTHOR OF "AN AMERICAN TRANSLATION OF THE NEW TESTAMENT," New York Times Symposium:

"The Christian," he says, "stakes his life on the belief that the universe is kindly, in a word, that God is love. With all that is undeniably harsh and cruel about him, he commits himself to the faith that the most significant things in life are love, sac-

rifice and service; and the more loveless the world may appear, the more incumbent it is on him to create in it the atmosphere of love. I do not want a future life for myself alone. It is always those who love most devotedly who long for it most deeply. But it is on the basis of my own experience of life and its companionships that I hope for life to come; not for consolation, but for consummation.

“If I were to face death today, it would be with a deep, instinctive assurance of future reunion with those I love.”

“THE GRAND INSTINCT”

“Of all God’s creatures,” says Dr. Cadman, “man alone is able to *think* immortality. What Darwin called ‘the grand instinct’ has survived for countless aeons the shock of bodily death. Immortality is the natural outflow of God’s character. There could be no capacity for endless and blessed life in man were it not vouchsafed him by his Creator. The Divine Parent who will not allow an electron or a throb of energy to be wasted will not cast His own children as rubbish to the void.”

THE SUBLIME CONFESSION OF VICTOR HUGO.

“I feel in myself the future life. Winter is on my head, but eternal spring is in my heart. The nearer

I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song—I have tried all, but I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like so many others, ‘I have finished my day’s work,’ but I cannot say, ‘I have finished my life.’ My day’s work will begin again the next morning. The tomb is not a blind alley: it is a thoroughfare. It closes on the twilight to open on the dawn.”—VICTOR HUGO.

TENNYSON’S SONG OF IMMORTAL ASSURANCE

“Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;

For tho from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar."

BENJAMIN PAUL BLOOD—the brilliant poet-philosopher of Amsterdam, New York, whom William James has heralded as a profound pluralistic mystic.

"The world is no more the alien terror that was taught me. Spurning the cloud-grimed and still sultry battlements whence so lately Jehovan thunders boomed, *my gray gull lifts her wing against the nightfall, and takes the dim leagues with a fearless eye*. And now after twenty-seven years of this experience, the wing is grayer, but the eye is fearless still, while I renew and doubly emphasize that declaration. I *know*, as having known, the meaning of Existence; the sane center of the universe—at once the wonder and the assurance of the soul."

THE END.

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The amazing scope of this book can best be seen by a glance at the names of a few of the distinguished contributors listed on the front and back flaps of this wrapper. It is the result of more than twenty-five years of intensive work and the outgrowth of personal correspondence between the author and the best minds of Europe and America. In a very real sense the diverse points of view presented—ranging all the way from those of H. L. Mencken and Bertrand Russell to those of the Protestant and Catholic clergy—make it a cross-section of the race's belief on a theme of supreme interest.

